

GOSPEL SEED  
*for*  
BUSY SOWERS



— J. ELLIS —

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## Gospel Seed for Busy Sowers



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# Gospel Seed for Busy Sowers

*Furnishing Materials for Preachers,  
Evangelists, Sabbath-School  
Teachers, and Lay Workers.*

COMPILED BY

J. ELLIS,

*Editor of "The Tool Basket"; "The Seed Basket"; &c.*



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## Introductory Note

My good friend Mr. Ellis has prepared another book of Helps for busy workers. Pointed, concise, and thoroughly practical, are these outlines—so arranged as to be easily remembered.

Though the spring be full yet there are times when the pump needs a little water to be poured down in order to fetch much water up. They who lack a subject, and have little time to seek one, will find here something for which to be thankful.

MARK GUY PEARSE.



## Preface

This volume has been compiled as an aid to those who are trying in various spheres of usefulness to labor in the Lord's Vineyard.

Pegs of thought, and suggestive subjects are here found grouped in a way that it is hoped will prove helpful, stimulating, and useful.

J. ELLIS.

*Four good Rules worth observing in relation  
to Preaching and Christian Work.*

To be *listened to* is the first thing ; therefore be *interesting*.

To be *understood* is the second ; so be *clear*.

To be *useful* is the third ; so be *practical*.

To be *obeyed* is the fourth ; therefore *speaking as the oracles  
of God*.

Dr. A. W. THOROLD.

Prove, *i.e.*, appeal to the Reason.

Paint, *i.e.*, appeal to the Imagination.

Persuade, *i.e.*, appeal to the Affections.

Dr. GUTHRIE.

## Contents

	PAGE
HINTS TO CHRISTIAN WORKERS . . .	9
OUTLINES OF EVANGELISTIC ADDRESSES .	13
OUTLINES FOR BIBLE READINGS AND TALKS .	61
PRAYER MEETING TALKS . . . .	74
TALKS WITH THE CHILDREN . . .	81
MISSIONARY ADDRESSES AND ANECDOTES .	92
TOPICS ON TEMPERANCE . . . .	97
SLINGS AND ARROWS . . . .	108
POINTS THAT TELL . . . .	121
INDEX OF TEXTS . . . .	126





# Gospel Seed for Busy Sowers

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## Hints to Christian Workers

### Successful Preachers and Teachers :

- Should have something to say.
- Say it as if they meant it.
- Speak audibly, naturally, and sympathetically.
- Speak without respect of persons.
- Speak in the power of the Holy Spirit.
- Stop when they are done.
- Live as they talk.

**Some Antitheses for Preachers.**—In the sermon, if the preacher wishes to have power with the people, he should be :

- Conciliatory, but not servile.
- Winning, but not fawning.
- Timely, but not time-serving.
- Simple, but not commonplace.
- Interesting, but not sensational.
- Direct, but not blunt.
- Positive, but not dogmatic.
- Bold and animated, but not blustering and boisterous.
- Tender and affectionate, but not lachrymose and sentimental.
- Orderly, but not mechanical.
- Audible, but not vociferous.

### Points for Preachers to Note.

Bishop Carpenter said :

“The requisite equipments of a preacher are an orderly mind, a sound judgment, a keen imagination, and a fair range of knowledge.”

Mr. Gladstone wrote thus :

“(1) Study plainness of language, always preferring the simpler word.

## 10 Gospel Seed for Busy Sowers

- "(2) Shortness of sentences.
- "(3) Distinctness of articulation.
- "(4) Test and question your own arguments beforehand, not waiting for critic or opponent.
- "(5) Seek a thorough digestion of, and familiarity with, your subject, and rely mainly on these to prompt the proper words.
- "(6) Remember that if you are to sway an audience you must, besides thinking out your matter, watch them all along."

Dr. Guthrie gives three hints for preaching and evangelizing. Mind the three "P's"—Proving; Pointing; Persuading. Or, in other words, in every discourse aim to address the reason, the imagination, and the heart.

### Incentives to work.

The day is short, the work is immense.

The Master is urgent; the reward is unanswerable; the laborers are few.

Never think you have reached the terminus. Every blessing is only a stepping-stone to something better beyond. Conversion is only the door into real life; growth and progress must follow if there be life.

**Spiritual Homiletics.**—In I Corinthians ii. you will find many hints on preaching, viz :

*Seven great secrets of effectiveness.*

- I. Simplicity of treatment.
- II. Close adherence to the text.
- III. The full presentation of the truth. The sword is two-edged : an edge of law and an edge of grace ; combined, they make it powerful.
- IV. The enforcement of supernatural truth by the analogies of natural law.
- V. The use of illustrations is apt and telling.
- VI. The contents progressed toward a climax.
- VII. The tone of deep spirituality, which again involves three things:
  - (1) A thorough conviction on the part of the speaker ;
  - (2) Therefore a positiveness born of conviction, not defensive, but offensive ; not

destructive of error only, but constructive of truth.

(3) Consisting not of negatives, but of positives.

**Points on Preaching and Teaching.**—Live by method, it will make life twice as long.

Understand man, bear with them, allow for them.

Love them, and conquer by love.

Your usefulness will depend very much on your character.

The sure test of love is not emotion, but obedience.

He who never makes leisure for solitude will soon lose the sense of God's presence.

A preacher who is not a pastor draws his bow at a venture.

In a sermon or address the chief aims should be—definiteness, order, lucidity, proportion, compactness, and attractiveness.

Do not be dull: The secret of eloquence is very simple—knowledge and earnestness.

When you have prepared your sermon or address, go to God with it, and for it; so leave it with Him.

## **Suggestions for Evangelistic Meetings.**

### *At the Meeting:*

Sit well in front.

Sing heartily.

Pray briefly, earnestly, and specifically.

Speak briefly and to the point.

### *When the invitation is given:*

Do not look curiously about.

If you see the opportunity—watch for it—say an encouraging word.

If there be no such opportunity, pray silently, and fervently.

### *After the Meeting:*

Speak to your neighbors, especially if they are strangers. Make them welcome.

Make an opportunity to say a kind and encouraging word to any who may make a beginning.

Talk with any who seem interested, and try to help them to a decision.

## 12 Gospel Seed for Busy Sowers

### *Between Meetings :*

Talk about them.

Pray for them.

Do not criticise or find fault.

### *The Almost persuaded :*

Find an opportunity to talk with them.

Tell the pastor of them. Bring them to the pastor.

Make a special point of securing their attendance at the next meeting.

**Workers, note this.**—Spiritual ploughman, sharpen thy ploughshare with the Spirit! Spiritual sower, steep thy seed in prayer, so shall it germinate; and pray also for the grace of the Spirit to scatter it so that it may fall into the right furrows. Spiritual warrior, whet thy sword with the Spirit, and ask the Spirit, whose Word is a sword indeed, to strengthen thine arm to wield it.

## Outlines of Evangelistic Addresses

**Ascension of Jesus Christ** (Mark xvi. 19, 20; Luke xxiv. 50-53).

In its significance for *us* :

- (1) It shows Heaven has been opened for us;
- (2) It opens our hearts for Heaven.

The subjective effects of the Ascension :

The apostles worshipped Him.

They returned to Jerusalem with great joy.

Hearts and lives filled with joy of confident faith.

They were continually in the Temple, blessing God.

Their lives thus became one of constant devotion, consecration, and service to Him,

Are we thus following ?

**Ask** (Matthew vii. 7).—As children speaking to God.

Ask ! *Whom ?* Not angels nor saints—God is the only Being who is everywhere present, and therefore the *only* one to whom we should pray.

Ask ! *When ?* At any time. Daniel prayed morning, noon, and night.

Ask ! *Where ?* "I will that men pray everywhere."

Ask ! *How ?*

- (1) *Orderly*. Think about what you are going to ask.
- (2) *Earnestly*—not carelessly.
- (3) *Repeatedly*, until you receive an answer.
- (4) *Simply*, as children.
- (5) *With faith*, and in the name of Jesus Christ.

**Bible, The, as a Lamp** (Psalm cxix. 105).

*Bright* : Clean and polished.

*Well-trimmed* : Plenty of grace.

*Full of oil* : Source of supply unlimited.

*Word* : Gives confidence and comfort.

*Guide* : Points out difficult places. Rocks are marked upon this Chart.

A *handbook* on the journey of life.

## 14 Gospel Seed for Busy Sowers

*A light* in the valley.

*A signal* to warn of danger.

So search the Scriptures, and let the Scriptures search you.

**Bible, The, is the Word of God.**—Ten Reasons given to prove it.

- I. The testimony of Jesus.
- II. Its fulfilled prophecies.
- III. The unity of the Book.
- IV. Its immeasurable superiority to any other book, for it contains nothing but the truth.
- V. The soundness of its doctrine.
- VI. The character of those who accept it, and those who reject it.
- VII. The influences of the Book to upraise men.
- VIII. Its inexhaustible depths. Generations have studied it, and yet it remains unfathomed.
- IX. As we grow in holiness, we grow toward the Bible.
- X. The testimony of the Holy Spirit. We begin with God, and end with Him.

**Bible, The World without the.**—Picture the condition of our land without the Bible :

No twenty-third Psalm, with its green pastures and still waters.

No fifty-third chapter of Isaiah, with its glorious revelation of Christ as our Substitute on the Cross, and as our Intercessor before the throne.

No Sermon on the Mount, with its lofty morals and sweet beatitudes.

No Parable of the Prodigal Son, telling us of a God who is a Father, and a Father who is God.

No fourteenth of John, with its infallible cure for the troubles of the heart.

The Bible must not and cannot be banished by any one. A story is told of the mayor of a little town in France, whose daughter had a canary, which escaped from its cage; and so this functionary, dressed in a little brief authority, issued a proclamation that all the gates of the town must be shut, so that the little songster could not get away. Truth, like the canary, has wings, and no clerical proclamation can prevent its spreading. The



Word is no longer bound; and it will go on in its widening way despite the opposition of priests and others.

**Brazen Serpent, The** (John iii. 14).—Reference to the Crucifixion at the beginning of Christ's ministry. In Numbers it is a symbol of the world's atonement.

I. In this emblem is concealed something of *the history of sin*.

It is imparted from without.

Like a serpent-bite is painful and deadly in its effects, so sin is mortal.

II. Also something of *the history of redemption*.

The Cross displays the heinousness of sin.

The Remedy necessary, which is coextensive with the evil.

III. Also something of *the method of salvation*.

It is salvation by looking.

To look to Christ is indispensable, and fully efficacious.

**Bruised Reed, A.**—"A bruised reed shall He not break" (Isaiah xlii. 3). Divine compassion here taught:

I. *Insignificance* escapes not Christ's attention.

Many things seem insignificant, which are not really so.

A grain of seed, a spark of fire, a fountain of water, are beginnings of great results.

Christ stopped to answer the blind beggar's cry.

Christ blessed little children repulsed by disciples.

Christ called Nathanael; Zaccheus; the infirm woman. He hears the unuttered prayer, and sees the hidden tear.

II. *Unworthiness* forfeits not Christ's regard. A bruised reed is worthless. God hates sin, but loves the sinner; for instance, the dying thief, Mary Magdalene, and Saul of Tarsus.

III. *Unprofitableness* abates not God's love.

A bruised reed is useless, it cannot be repaired.

The Lord is gentle toward the sinner bruised and sad.

## 16 Gospel Seed for Busy Sowers

Our bruises bring us nearer to Him, so proving the depth of His love.

Peter denied his Lord, but was forgiven by a look.

Learn to yield the heart and life to service for Him.

Choice, A, to be made (Joshua xxiv. 15).—Joshua called upon Israel to decide between Jehovah's service and other gods, not half heartedly but wholly.

- I. So God's call comes to us seeking our service. Real and actual, not intention, profession, or appearance. He is entitled to it as our Creator, Benefactor, and Redeemer.
- II. The object we serve is a matter of choice. We may choose, but God will help us, and He counts us responsible for our choice. Neutrality is an impossibility.
- III. The choice of service admits of no delay. We may choose now; God's urgency is gracious. The longer delayed, the more difficult the choice. Delayed repentance is difficult. The time of choice is limited. To-day is ours, so choose *now*. Indecision is contemptible.

### Christ in the heart (Eph. iii. 19).

- I. The *characteristics* by which Christ's love is known.

We know a person according to his intellectual or moral characteristics. Meditate upon Christ's character and ministry, its pitying love, self-sacrificing love, benevolent and beneficial love, personal love toward individuals; patient, enduring, unchanging, and unfailing love.
- II. The *respects* in which Christ's love transcends our power to fully comprehend.

A moral reason—we are finite.  
A natural reason—Christ's love is divine, therefore infinite and unfathomable.  
It is unlimited, and needs eternity for its comprehension.

## III. The *modes* in which Christians attain to some knowledge of the Saviour's love:

- By grateful and believing acceptance of it.
- By spiritual sympathy. Heart-knowledge.
- By growing assimilation of character.
- By the habit of meditation and contemplation.
- By coming under its motive power, in the practical fulfilment of human relations and duties.

## Christ, The hands of.—These were:

- I. The hands of a workman. Jesus was a day laborer, and had no sympathy with the idler. Those hands honored toil.
- II. Healing hands for the fevered, blind, dumb, and dead.
- III. Hands that blessed children.
- IV. Hands that grasped sinking Peter, and that have rescued millions since.
- V. The pierced hands are an evidence of His sufferings on the Cross.
- VI. Also of the resurrection.
- VII. They are used in intercession for us.
- VIII. In the Judgment, we must stand either on the right or left hand of Christ.

## Christ's Agony in the Garden (Luke xxii. 41-44).

- I. Prayer alone.
- II. Prayer in association with others.
- III. Prayer in trouble.
- IV. Prayer, a preparation for the future.
- V. Prayer brings an angel of help.
- VI. Surrender in prayer.

## Christ's Ascension (Mark xvi. 14-20).—How does the Lord depart from His Disciples?

- He upbraids them for their unbelief.
- He gives them His last commands.
- He comforts them with great promises.
- He remains with them by His word and wonders.
- Note—That it brings us comfort.
- That He has left us faith, through which we can overcome the world.
- That He is sitting at the right hand of the Father,

## 18 Gospel Seed for Busy Sowers

and that through Him we too can come to the Father.

The way leads through Christ to Eternal bliss, through repentance, faith, and work in love.

The Testament of Christ in ascending to Heaven consists in the saving Gospel to all men, and wondrous powers and possibilities in believers.

### Christ's love to the Sinner (Luke xv. 1-10).

*Its Ground.*

The sinner's misery.

The worst sinner is the property of Christ.

*Its Greatness.*

See how the Saviour seeks the sinner.

Brings him home to Himself.

Rejoices with His angels in his salvation.

*Its Design.*

To win us to the Saviour.

To bring us joy and peace.

**Christ's Prayer fulfilled (John xvii. 15).—**Fulfilled by the bestowment of—

- I. Christian character, carrying with it a sensitive aversion of evil.
- II. The energy of health, or the full possession of spiritual life.
- III. A strong and vivid faith.

**Christian Race, The (Philippians iii. 13, 14).—**Three words give the key to the past, present, and future, of the Christian experience—"forgetting," "press," and "prize." Note here the forgetfulness, the hope, the life-effort of the Christly man.

- I. *The forgetfulness.*—It is not a forgetfulness of sin and sorrow, but of virtue and achievements that is here meant. Paul had a great deal of this to forget; we a very little. He had attained endurance, courage, activity, devotion of the highest order; yet he consigned these to forgetfulness.

#### II. *The hope.*

(1) The goal—perfection of character.

(2) The prize—the crown which fadeth not away.

III. *The effort.* Concentration; as of a runner in a race, whose body, in intensity of effort, is bent forward. This gives (1) Unity to life. "One thing," connecting days, years, ages. (2) Grandeur to life. "This:" the highest thing. Such a height to attain.

### Christian's Arithmetic, The.

*Notation* : " I will put My laws into their hearts, and on their minds will I write them."

*Numeration* : " So teach us to number our days that we may apply our hearts unto wisdom."

*Addition* : " Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

*Subtraction* : " Let us put off the works of darkness, and let us put on the armor of light."

*Multiplication* : " Mercy unto you, and peace and love be multiplied."

*Division* : " Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."

**Christians, the Light of the World.**—"Ye are the light of the world" (Matthew v. 14). The Church can diffuse light by reflection—a privilege and responsibility, to shine and to give light.

These words proclaim the grandeur of Christ's sentiments.

Show the divine wisdom of His doctrine.

The prophetic grasp of His language.

Distinction of person—"Ye"; also of principle—"Light"; also of efficacy—"Light of the world."

### Christian's calling, The (1 Cor. i. 26).

#### I. *Its Origin.*

(1) Of God (2 Tim. i. 9).

(2) Through Jesus (Rom. i 6).

(3) Instrumentally through the Gospel, and in harmony with an eternal purpose (2 Thess. ii. 14).

## 20 Gospel Seed for Busy Sowers

### II. *Its nature.*

- (1) It is gracious. There is no idea of merit.
- (2) It is holy (2 Tim. i. 9).
- (3) Heavenly as to its issue (Heb. iii. 1).

### III. *Objects contemplated in this calling.*

- (1) Sainthood (Rom. i. 7).
- (2) Sonship (1 John iii. 1).
- (3) Peace (Col. iii. 15).
- (4) Possible suffering (Acts ix. 16).
- (5) A glorious inheritance (Heb. ix. 15).

### IV. *Duties and obligations of this calling.*

- (1) Praise unto God (1 Pet. ii. 9).
- (2) Consistent walk (Eph. iv. 1).
- (3) Hopeful endeavor to lead a better life (Phil. iii. 13, 14).

**Come!**—"Come, for all things are now ready" (Luke xiv. 17). Note:

- I. An attractive entertainment provided, sumptuous banquet—Divine provision of the Gospel.
- II. Spacious banquet-hall. First invitation, shows privilege to the Jew.
- III. Excuses offered by men *of* all ages *in* all ages. Possessions and pride; business and worldliness; domestic and social enjoyments.
- IV. Larger invitations—city and country—*i. e.*, to all without; every class and condition.  
Then come, for the most costly gifts are prepared for you.  
Come, for you all have need of those gifts.  
Come, for all are pressingly invited.  
Come, for no excuses will avail with the Lord.  
Come, for all who come are blessed.

**Communion Thoughts.**—What we may learn from the seven sayings of Christ on the cross.

- I. *Father, forgive them.* A gracious disposition, at peace even with our enemies.
- II. *To-day shalt thou be with Me in Paradise.* A gracious assurance of Paradise after death.
- III. *Woman, behold thy son.* A gracious recognition of domestic life.



- IV. *My God! why hast Thou forsaken Me?* A gracious atonement; forsaken for our reconciliation.
- V. *I thirst!* A gracious fellowship with all human suffering.
- VI. *It is finished!* A gracious completion of all vicarious suffering.
- VII. *Father, into Thy hands I commend My Spirit.* A gracious commission of the departing spirit to God.

## Conversion—its Necessity, Means, and Tests (Acts. xvi. 30-34).

- I. *Its necessity.* Must be born again—method mysterious, but real.
- II. *What this change is.* From Divine side—regeneration. Human side—conversion, turning about.
- III. *Means of Conversion.* In this case Apostles were praying and singing; an earthquake then, now a shock or bereavement. Faith; assent of the will, yielding to Christ as Lord.
- IV. *Tests of Conversion.*
  - (1) Heeding God's Word.
  - (2) An immediate change of life.
  - (3) An immediate confession of Christ.
  - (4) Helpfulness and prayer.
  - (5) Joy and changed home.

**Co-Working. Co-Suffering. Co-Witnessing.**—  
 "Workers together with God" (2 Corinthians vi. 1).  
 The Gospel includes Salvation, Sanctification, and Service. Note also that each person of the Trinity is represented as thus receiving the believer into partnership in His particular province.

### *Co-Working with the Father.*

Representing Government—He needs the Christian as representative in the foreign court of the world. He is an Ambassador—His authority and message, 2 Corinthians v. 19, 20.

### *Co-Suffering with the Son.*

In the work of atonement the Son of God could have no helper. "He trod the winepress alone."  
 But the heralds of the cross, the apostles and martyrs—men of whom the world was not

## 22 Gospel Seed for Busy Sowers

worthy—have “had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword,” and in later times were burned at the stake (Col. i. 24). But see Rom. viii. 17.

### *Co-Witnessing with the Holy Spirit.*

Enduement—the Christian is the receiver and transmitter of the Holy Spirit (Acts. i. 8); a chosen vessel for conveying the Water of Life.

Note then:

Every honest, honorable, calling is a Divine vocation, wherein every man is to abide with God (1 Corinthians vii. 20–24).

Every disciple is to regard service as the ultimate goal, even of Salvation (2 Peter i. 8, 9).

Here is the key to world-wide missionary work—Christians to go as ambassadors, heralds, and witnesses, to all people (Mark xvi. 15).

### **Cross of Christ, Lessons from the (Mark xv.).—**

*The Place* (ver. 22). Golgotha, the place of ignominy—without the city. Let us go out to dark places.

*The Pain* (ver 23). He refused the drink and set His face as a flint to bear away all our sins (Isaiah liii. 3, 4, 5, 10).

*The Perversity* (ver. 25). Sin stops at nothing. They crucified Him. He raised their dead; but the Jews put Him to death.

*The Proclamation* (ver. 26). Superscription in three languages, to all classes—Hebrew, Greek, and Roman. Christ died for *all*.

*The Partners* (vers. 27, 28). Two thieves. He “without sin” treated as criminal (Isaiah liii. 12).

*The Profanity* (vers. 29–32). Railed, reviled, and mocked Him. Climax of self-abnegation. He would not come down. He could not save others by the cross, and save Himself *from* the cross.

*The Penalty* (ver. 34). We can measure the *cross*, but not the *curse*. It was painful (Hebrews ii. 9, 10; 1 Peter i. 11). It was ignominious (Hebrews xii. 2, 3).

*The Power* (ver. 37). Yields up His spirit. Instead of passive submission He voluntarily gave up the ghost.

Christ left the cross and went to glory, that you might take up the cross and follow after Him.

To the cross the Old Testament pointed, and from it the New Testament radiates.

**Demoniac, The, healed.**—"When he saw Jesus afar off, he ran and worshipped Him" (Mark v. 6-13). The demoniac's friends had lost all heart; had given up in despair. But Jesus *never fails*.

- I. *Demoniac's opportunity*. He saw Jesus; his devout promptings; his defiant recoil; and his dread of Christ.
- II. *Demoniac's cure*. "Come out of the man!" The words were mandatory, emancipating, condemnatory.
- III. *Demons' local attachment*. Choice of associations and surroundings.
- IV. *Demons' effect upon swine*. The devil's work is rapid, down-grade, exhaustive, and destructive.

**Discipleship.**—"Come unto Me, . . . take My yoke, . . . learn of Me, . . . and ye shall find rest" (Matthew xi. 28-30). Compactness and completeness. The Gospel in three verses.

Come, Take, Learn, Find. These four words outline perfectly the whole experience of the believer, and gives the four great stages of that experience in their invariable order.

*Come! i. e.*, Approach to Christ by three main avenues—Word of God, honest reflection, and humble prayer.

*Take! i. e.*, Appropriation, an acceptance of Christ in three relations—Prophet, Priest, and King; or Teacher, Saviour, and Sovereign.

*Learn! i. e.*, Be a disciple—that includes a teachable mind, obedient will, and active following of His example.

*Find!* Result as wrought out in experience. Note its certainty—ye *shall* find; its satisfaction—rest; its spirituality—unto your souls.

## 24 Gospel Seed for Busy Sower

**Diversity and Unity.**—"There are diversities of gifts, &c." (1 Cor. xii. 4-6). Three sorts of diversities traced to their respective unities. The unity finds its expression in diversity. Three aspects of our life:

- I. *In its gifts.* Stir up the gift that is in thee.
- II. *In its spheres of service.* Many ways open to a Christian to serve God. Providence opens up the territory of humanity.
- III. *In its power of communication.* Ministry of parental instruction and sympathy.

### **Elijah—His Obedience and Supply (1 Kings xvii.).**

- I. *The message of Elijah to the wicked king (ver. 1).*  
Faithful to God.  
Courageous before an enemy.  
Truthful to the Word.
- II. *The obedience of Elijah brought with it —*  
Testing of his faith; "hide thyself" (ver. 3).  
Separation from other sources.
- III. *The wonderful supply from the Lord.*  
Ample, though strange (ver. 4).  
Regular, but not luxurious.
- IV. *The promise fulfilled (ver. 6).*  
All His creatures obey Him.  
Elijah had also to suffer from his own testimony.  
"The brook dried up" (ver. 7).
- V. *A new commandment (ver. 9).*  
Fresh obedience required (ver. 10).  
Fresh testimony needed.
- VI. *Mean things used of God.*  
A handful of meal; a little oil; two sticks (ver. 12).
- VII. *The great confidence of Elijah (ver. 13).*  
Fear not—Divine encouragement.  
Failed not—His gracious supply.  
Full year—Continued mercies.

### **Enemy of Righteousness Confronted (Isaiah lix. 19).**

- I. *The Enemy.*  
Worldliness, fashion, business care, pleasures, political sins, and license of vice.
- II. *Character of the enemy's opposition.*  
Active, "shall come in"; vehement, "like a flood."

## III. *Enemy confronted.*

Spirit of the Lord shall lift up a standard against him.

In the faithful, earnest preaching of the Gospel.

In the social services of the Church, and godly example of Christians.

**Faith.**—Faith is the *hand* that lays hold on Christ; the *eye* that looks to Christ; the *ear* that hears the voice of Christ; the *mouth* that feeds on Christ; the *finger* that touches Christ; and the *key* that unlocks the treasures of Christ.

**"Fear nots" of Christ.** "Fear not" because of—

I. Future enlightenment (Matthew x. 26).

II. Fatherly care (Matthew x. 31).

III. His high destiny for the individual (Luke v. 10).

IV. His high destiny for the community (Luke xii. 32).

V. His presence (Matthew xiv. 27).

VI. His going on before (Matthew xxviii. 10).

VII. His grace (Luke viii. 50).

**Four Emblems.**—The Cross; the Crown; the Staff; the Sceptre.

I. *The humbling cross.*

It is death to sin (2 Corinthians v. 21).

It is death to self (Romans vi. 1).

It is death to flesh (Galatians v. 24).

II. *The glorious crown.*

It means holiness to the Lord (Exodus xxix. 6).

It means righteousness before the world (Proverbs xvi. 31).

It means glory and honor by and by (Psalm viii. 5).

III. *The staff of strength.* This teaches—

Comfort in the world (Psalm xxiii. 4).

Pilgrimage through the world (Mark vi. 8).

IV. *The sceptre of blessing.*

Glorious power in the future (Num. xxiv. 17).

Present strength for His people (Heb. i. 8).

Mercy to every one (Esther viii. 4).

## 26 Gospel Seed for Busy Sowers

**Fruit of the Spirit** (Galatians v. 22). Paul contrasts opposites in spiritual religion. Sins, crimes, and vices, are the noxious weeds of the wilderness; but the garden of the Lord abounds in blossoms of virtue, obedience, &c.

### I. *Origin of this fruit.*

Human nature is the tree on which these graces are grown. The sap, vigor, and fertility, of the new life are the outcome of the Holy Spirit's working.

### II. *Quality of this fruit.*

Corresponding with the Divine power, beauty, and usefulness of the graces of Christianity.

Maturity of the fruit is a tribute to the care of our Heavenly Husbandman.

### III. *Abundance and variety of the fruit.*

Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.

### IV. *Fruit is a Divinely-appointed test.*

"By their fruits ye shall know them."

Test yourselves; and the Church should try its members.

The world will try us all.

The Divine Judge will at last try us.

### **Gift of Hearing.—**

We use it often *insensibly*. As for instance—street cries, cawing of rooks, and the rustling wind.

Unconscious hearers (Matthew xiii. 14).

Pharaoh hardened his heart (Exodus viii. 15).

We listen *consciously*.

In times of great anxiety—for the verdict in court, or the doctor's opinion, and in a great crisis in our lives.

Mary heard as she sat at the Master's feet.

Gentiles listened to Peter, and the Holy Ghost descended (Acts x. 44).

How then are we listening to the Voice that is always speaking and appealing?

The hearing ear is a gracious gift from God.

### **God Ever Present** (Psalm cxxxix. 7).

"Every one of us is known to God, better than we know ourselves."



God's ear is as perfect as His eye.

The touch of God is sensitive (ver. 5).

God is never absent.

Even death does not separate us from God (ver. 8).

Darkness does not shelter us (ver. 12).

Men dare to do often in the dark what they fear to do in the day.

**God is Light (1 John i. 5).—God is a Spirit. God is Love. God is Light.**

**I. *Light vivifies.***

In the dark cellar nothing grows well.

Plants revive when brought out into sunshine.

So when God shines into our hearts we grow strong, useful, and beautiful.

Many puny Christians hide themselves.

**II. *Light reveals.***

A lamp in a mine reveals dangerous paths.

A lamp on a road reveals its state.

Sunlight in a room reveals dust.

So God shines into the heart and reveals sin and evil purposes.

**III. *Light purifies.***

Air purifies, but in the process becomes foul.

Light purifies, but is not thereby polluted.

The Holy Spirit's entrance into the heart purifies.

**IV. *Light gives power.***

All sources of power are directly from the sun.

Light is comforting, beautifying.

Using light as a lens we get various and ennobling conceptions of God.

Love the light; come to the light; walk in the light.

The twin names of God are Light and Love.

**V. *Light, a boon.***

On the Eddystone Lighthouse was inscribed this motto: "To give light; to save life"—the Christian's mission in his journey through life.

**God's Love and Brotherly Love.**—God's love the motive and pattern of brotherly love (1 John iv. 11). As a child imitates his father, consciously and unconsciously, so should God's children imitate Him.

## 28 Gospel Seed for Busy Sowers

### I. *God's love the motive.*

In the widest sense it is brotherly—for common humanity.

God loved men, although they were so insignificant.

We have no established claim on His love; but He loved men, although they were so estranged from Him in character.

He is holy and generous; but men are impure, selfish, and shortsighted.

### II. *God's love the pattern of brotherly love.*

It is God's love in Christ that John is speaking of.

It is a giving, self-sacrificing, and constant love.

Christ's great commandment to all is, Love one another.

### God's People (1 Peter ii. 9).

*Purchased people*—not with silver and gold, but by the precious blood of Christ.

*Peculiar*—not eccentric, but by creation, preservation, and redemption.

God puts His own mark on them;

Makes the lips to speak for Him;

Makes the feet to use for Him;

Makes the heart to beat with love;

Makes the hand to do His will.

*Praising people*—not actually singing all the day, but having deep joyousness in spirit, and in the detail of work.

“Sing a hymn to Jesus when the heart is faint.”

Sing songs even without words.

Praise by deeds and actions.

*Privileged people.* We may bring our burdens, find relief, and the future provided for in our heavenly home.

### God's Promises in Christ (2 Cor. i. 20).

I. Promises of God are centred and sealed in a Person—Jesus Christ.

II. Our reception of the promises is through our union with Christ.

III. Our witnessing for Christ vindicates God's faithfulness.

✓ +

**Good Soldiers of Christ** (2 Timothy ii. 3).—Military allusions and figures are used in New Testament. It was a military age. Paul at Rome was under a military power.

*What is implied in being a soldier?*

He must enlist, not having been born a soldier.

God "remembered us in our low estate."

*The soldier is the property of the King.*

So surrender yourselves to Christ: "His ye are whom ye serve." Make no compromise, but represent the King in all places.

*He is provided for by the King.*

He must wear the King's clothes, eat the King's bounty, use the King's arms, and receive the King's pay.

*He must always wear the regimentals.*

Always wear them, Sunday and weekday. Not a saint for one day only. "Ye cannot serve God and Mammon."

*He is prepared for trial and conflict.*

Trials will come. He is not to be a soldier on pay day and review days, but marching and fighting daily. There are soldiers *and* soldiers. They should be loyal, patriotic, and love the King and the brethren. Obedient, brave, and patient. Be then true under trial, and full of courage.

not  
just  
week end  
soldier

"Put on the whole armor of God," that the enemy may not find *you*, but God *in* you.

Are you a deserter? If so, reënlist.

**Gospel, How to preach the.**

It is a fact, therefore tell it simply.

It is a joyful fact, therefore tell it cheerily.

It is an entrusted fact, therefore tell it faithfully.

It is of infinite moment, therefore tell it earnestly.

It is of infinite love, therefore tell it pathetically.

It is difficult of comprehension to many, therefore tell it with illustration.

It is about a Person, therefore preach Christ.

**Gospel, The, in Miniature.**—"God so loved," &c. (John iii. 16). This is Luther's title to this verse—An Epitome of the Gospel. The theme is redemptive love.

Notice the motive. God's great love.

## 30 Gospel Seed for Busy Sowers

Notice the method of redemption. God's only Son.

Notice the purpose of redemption. Salvation.

Notice the ground of our redemption. An atoning sacrifice: "He gave His Son."

Notice the subjects of redemption. "Whosoever believeth."

God has in Christ made for every creature the fullest, freest, richest, happiest possible provision, with only this one condition, "Believe."

One boundless, all-inclusive word, "Whosoever"; one qualifying condition, "Believeth." Embracing the one, let us fulfill the other.

**Grace of being Tender-hearted** (Ephesians iv. 32).—We are not naturally tender-hearted. The struggle of the race upward is from lower levels. The weakest go to the wall. The competition in city life; the struggle for the bread that perisheth; and the hurry, pressure, and weariness of hard work, all tend to harden hearts. Therefore cultivate this grace.

I. *Because of the great example of tenderness we have in God.*

Loving-kindness is a divine attribute. Note Christ's tenderness to the widow, children, suffering, weak, and sinning ones.

II. *Tenderness defined.*

Is not weakness; but on the contrary, it implies possession of strength, self-possession, a collected mind, and moral strength. Is active and not passive.

III. *The duty of being tender-hearted.*

Toward God, not heedless of divine influences.

Toward our fellow-men; not alone to the sick, aged, feeble, and poor, but to all men as brothers.

Also toward the animal creation. They are God's creatures.

**Greatest Change in the World, The.**—"Except a man be born again he cannot see the Kingdom of God" (John iii. 3). Across every man's path lies that unchanging challenge. A never-changing condition of membership in the great Kingdom of God.

## I. *The Kingdom we are to seek.*

A kingdom of love. The one only law is love—love for all men, bad and good, friends and enemies. The Kingdom of God is at once inward and outward. The reign of God in man, over man, through man. Its source in heaven; its sphere of manifestation in human life and relationship.

## II. *The change of mind which we must know.*

A change of mind about oneself. Repent, and bring forth fruits meet for repentance.

## III. *The means by which the change is effected.*

The Spirit operating upon the will of man, bringing it into subjection to the will of God. All man's *unrest* of soul is influenced by the Spirit.

## “Greatest of These, The” (1 Corinthians xiii. 13).

*Faith is first* (Hebrews xi. 6; Galatians ii. 26).

*Hope is great* (1 Timothy i. 1; Ephesians ii. 12).

*Love is greatest* (1 Corinthians xiii. 13).

The foundation of Peter's eight-story building (2 Peter i. 5-7) is faith in Christ; the top-stone is love for Christ.

Faith brings us *to* God (Romans v. 1).

Hope anchors us *in* God (Hebrews vi. 19).

Love makes us *like* God (1 John iv. 16).

Faith is a *shield* (Ephesians vi. 16).

Hope is a *helmet* (1 Thessalonians v. 8).

Love is the *girdle* which binds the graces and gifts; the uniting bond of completeness (Colossians iii. 14).

Love is the greatest thing in the world. The gift of tongue, the gift of prophecy, and all other gifts shall cease; but love abideth forever. Luther calls it the shortest and longest divinity; shortest in words, but longest in use and practice.

The Love of Christ is not an absorbing, but a radiating love.

## 32 Gospel Seed for Busy Sowers

The more we love Him, the more shall we love others. Not passive, but outflowing, outpouring of the real, glowing, personal love of His mighty and tender heart.

It is the love that passeth knowledge.

**Growth in Grace** (2 Peter iii. 18).—As a palm-tree. Full of analogies of a religious life.

*It is singularly independent* of external circumstances. In winter, during rain, is not greatly stimulated; or, in summer, in fiercest heat, does not droop or wither.

*It maintains its uprightness.* The strongest tempests do not bend it. Weights have been placed on the boughs, but it remains upright.

*It is a fruitful tree.* Always in season, and for many generations bearing rich clusters of dates.

*Constantly growing;* slow, but sure growth. Roots become firmer the higher it grows. Thus grow in grace, not minimum Christians, but maximum.

Grow by prayer; being subjective, it brings us into harmony and relation with God.

Grow by knowledge; for the Bible is the sustenance and nutriment of spiritual growth.

Then strive, overcome, grow, and bring forth fruit.

**Hands, Our.**—Man is the only animal with hands. They are a mark of rank and power. With them he conquers nature, cultivates the soil, fells the forest trees, tunnels the mountains, builds cities, constructs machines, belts the globe with iron rails, and navigates the sea. The hand gives form and reality to the dreams of man's brain and soul. The musician interprets music; the artist places on canvas his wonderful creations; the thinker places his thoughts in written words. Think of a tiny infant's hand, and its possibilities and future.

Therefore our hands should be turned to do their best, become loyal, and trained to gentle ministries. Besides, the busiest hands must some day be still. Every day as we pass along life's highway, let us put forth the hand for a grip, to encourage, to help those less blessed. Lift up the fallen, care for the dying.

**Handful of Corn, A** (Psalm lxxii. 16).—This is a happy description of the gospel—a handful.

The places where it is sown—on top of the mountains.

See the blessed effects which this gospel, when thus sown, will produce in the world.

Note the growth and result.

Then carry this gospel seedling with you, wherever you are, behind the counter, in the home, on the mountain side, or in the most difficult places—for it shall prosper.

**Harvest** (Psalm lxv. 9–13).

*The general goodness of God.*

Visiting the earth in rotation of seasons. Seed-time and harvest.

*The greatness of His resources.*

The River of God is full of water; not like Elijah's brook, which dried up.

*The variety of His benefactions.*

Corn, water, fruit, and flower.

*The perpetuity of His blessings.*

"Thou crownest the years." In verse 13 note the song of nature, and the ear which hears it.

**Harvest Home** (Deuteronomy xvi. 13).—"Thou shalt observe the Feast of Tabernacles seven days, after that thou hast gathered in thy corn and thy wine."

This feast was the Harvest Home of Israel. Most joyous of all the feasts. Gathering of all the people. Its antitype—in Revelation—the harvest home of the Church triumphant.

These festivals were the occasion of hospitality and reunion. Selfish life is unchristian. Outcome of thankfulness is charity.

Two things were required: not to appear empty-handed; and that children, servants, and strangers were to rejoice with them. A blessing to all, if shared.

The law of God was read over.

There will be a great reaping time after sowing (Matthew xiii. 39; Galatians vi. 7, 8).

## 34 Gospel Seed for Busy Sowers

**Heart and Hand** (Ecclesiastes x. 2).—Solomon's writings are full of the praise of wisdom. He defines it, he illustrates it, he magnifies it.

- I. *The wise man's heart at his right hand means that his affections are at their proper objects.*

The heart is the moral power, or seat of principle.

The hand is the active power, the faculty by which principles are carried into action.

The heart is the very seat and citadel of life.

- II. *His principles are at the back of practical power.*

God's right hand led the children of Israel to the promised land.

Men are saved spiritually by God's right hand.

Christ after the resurrection was by the "right hand of God exalted."

In physical man, the heart is in closest connection with the strongest hand.

- III. *His resolutions are at a degree of strength in which they promptly take the form of action.*

**Heaven our Home.**—*Home.* No sweeter word in the English dictionary; but there are other names associated with it that are as tender—such as father, mother, and love. Notice a few characteristics.

*A beautiful place.*—The earthly home is the dream of the soldier in the field or barracks, and the sailor on the sea, far away from their native place.

*A safe place.*—To lie down at night under God's care, and not be afraid, because of our Father who will protect His children.

*A happy place.*—Earthly homes should be the happiest places. "There is no place like home." When people grow old, they love to dwell in thought upon the home of their childhood. Our heavenly home must be a happy place, because no tears, or sorrow, or sin, or partings, will be found there.

*A place to stay in.*—After a visit paid to friends, how glad we are to get home again once more. So, the heavenly home will be enduring forever. Make sure of a place in it. In heaven there will



be no ebb or flow, no waxing or waning, no rising or setting, no increasing or diminishing in its life.

## Heavenly Bread (John vi. 35).

### I. *Required*.—Implies hunger.

The soul is not hungry for sin, but for Jesus.

Vast longings given to direct us to Him.

It is Jesus or starvation; for He is the only bread.

### II. *Provided*.

A faithful Creator—made the hunger to satisfy it.

Bread supports life by nourishment, and is our greatest necessity; so is Jesus to us, for He gives life.

### III. *Used*.—A mystery; but can be experienced, not explained.

Eat, and the rest follows.

To eat Christ's flesh is to trust in His death.

For life's daily hunger, this is the daily bread.

**Help; Supernatural and Natural** (Acts xii. 1-11).—Supernatural help is such as comes from above, and beyond the ordinary course of things. Natural help, that which depends upon ourselves to grasp.

It is no use to deny the supernatural power. Consider the power from above, united with human power and will.

Definite prayer was made by the Church.

Peter *could not* get himself out of prison, but God sent His angel.

Peter *could not* smite off his chains, but the angel could, and did.

But Peter *could* bind on his sandals, cast his garments round himself, and follow the angel. But he *could not* open the prison gates. They were opened for him; but Peter did what he was bid to do. God did the rest.

So in the prison of doubt. We can attempt to be released from it, we can investigate, and pray for light; and in presence of trouble we can carry ourselves bravely, but God only can give us light and deliverance. Seek it ever and always!

## 36 Gospel Seed for Busy Sowers

**Helpful to Enquirers.**—The following has been very greatly used to bring enquirers to decision. Carefully repeat and ponder this :

Feeling my sin and need, and depending only on the  
help of God's good Spirit, I take  
God the Father to be my God.  
Jesus Christ to be my Saviour.  
The Holy Spirit to be my Sanctifier.  
The Word of God to be my Guide.  
And the people of God to be my people.

**Holy Ghost, Power of.**—Examine the principal Biblical figures and emblems, as conveying this truth.

- I. *Breath, or wind* (John xx. 22 ; iii. 8).  
Secret of vitality—life.  
Secret of speech—utterance.  
Secret of motion—activity.
- II. *Water, dew, rain, &c.* (John vii. 38, 39 ; iv 14).  
Secret of satisfaction—quenched thirst.  
Secret of beauty—verdure and flowers.  
Secret of fertility—harvests.
- III. *Oil.*  
Secret of joy—cheerfulness.  
Secret of facility—readiness.  
Secret of fragrance—unction.
- IV. *Fire* (Acts ii.).  
Secret of light—illumination.  
Secret of heat—love.  
Secret of power—purity and conquest.

**House Building and Furnishing** (Proverbs xxiv. 3, 4).

A house. The root word is covering—*household*.

The Church, a household of faithful ones, consisting of real living members.

Family life with social duties, and sharing of joys, that are doubled by sharing.

Directions for building are found in God's Word.

- I. *Wisdom required.*—The choice of a life partner. You must seek guidance, because a "good wife is from the Lord." Root word of *husband* is "house-band." Study the style of house, for a

wise architect seeks the plan from God. Submit your plans to Him. The site of the house should be near God's house, both in mileage and spirit. The foundation on the rock; for if trials come (and they will assuredly), it will remain firm.

- II. *Understanding, stablishing.*—We are builders, for life is intended to glorify God. Note the materials used; man, know thyself and thy children. Estimate the natural genius in them; exercise right judgment over them; encourage character building. Love is the tie that will cement and hold fast. Sympathy will bind all together. The tools to build with are the Word of God, the family altar, and a bright, consistent example.
- III. *Knowledge is furnishing.*—Live right and square, live within your means, not running into debt. Furnish the mind well, and have your spirit moulded by His power; so you will become the temple of the Holy Ghost.
- IV. *Six things are requisite to create a home.*—Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted with cheerfulness. Industry must be the ventilator, while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

#### How can we become more Patient? (James v. 7-11).

- I. Wait patiently (Psalm xxxvii. 1, 7, 8).
  - II. Patience rewarded (Psalm xl. 1-3).
  - III. Royal patience (1 Samuel x. 26, 27).
  - IV. Divine patience (Matthew xxvii. 11-14).
  - V. Need of patience (Hebrews x. 36).
  - VI. Patience and pride (Ecclesiastes vii. 8).
- Men of patience.*—Jesus (Isaiah liii. 7-11). Abraham (Hebrews vi. 15). John (Revelation i. 9). Paul (2 Timothy iii. 10).
- When to be patient.*—In listening (Proverbs xviii. 13). In well-doing (Galatians vi. 9). In trusting (Psalm

## 38 Gospel Seed for Busy Sowers

xxxvii. 7; xl. 1). In trouble (Romans v. 3, 4; xii. 12; 2 Thessalonians i. 4; James i. 3). When provoked (Proverbs xiv. 29; xv. 1; xvi. 32). In forgiving (Ephesians iv. 2; Colossians iii. 13).

*Why be patient?*—Because God is patient with us (Galatians vi. 1). For Christ's sake (Revelation ii. 2, 3). To be perfect (James i. 4). To win hope (Romans xv.).

*How to be patient* (Galatians v. 22). Rest in the Lord (Psalm xxxvii. 7). Patient waiting is often the highest way of doing God's will.

**"I am with thee," saith the Lord** (Jeremiah i. 19).—The Lord is with us to deliver from *the world* (1 John v. 4), *the flesh* (1 John ii. 16), and *the devil* (1 John iii. 8).

*Spiritual death* (1 John v. 11).

*The law* (Romans vi. 14; Galatians v. 18).

*Sin and its results* (Romans vi. 1, 2).

*Fear of natural death* (1 Corinthians xv. 55–57).

*Physical weakness* (Matthew viii. 17; Jeremiah xxxii. 27).

*Sorrow* (Revelation xxi. 4).

*Care* (1 Peter v. 7).

*Worrying and fretting* (Isaiah xxvi. 3; Philippians iv. 19).

*Ignorance* (James i. 5).

*False Doctrines* (John vii. 17).

*Forgetfulness* (John xiv. 26).

**Idle Words.**—A deaf man was remarkable for his accurate knowledge of almost all subjects which depended particularly on his intercourse with others. He was once asked the reason of this; when he replied: "*People do not waste their breath talking nonsense and gossip to me through the trumpet.* If they have anything to say, it is always to the purpose, and put in the fewest possible words." So should the Christian teacher set before himself a direct purpose, and make everything to bear upon it.

**"If" and "Why"** (1 Kings xviii. 20, 21).—The scene—Mount Carmel. A grand sight. A contest between God and gods.

If the Lord be God, why do we not follow Him?

But there is no "if" in nature. All things declare His glory. Day unto day uttereth speech, and that the Lord is God.

No "if" in providence. God is the weaver at the loom, working out the pattern of our life.

No "if" in grace. Carmel and Calvary are the consummation of this fact. Jehovah is God! What then? Why do we not follow Him? An answerless question this. Some plead honest doubt; others, a want of feeling; others even desire time for deliberation.

Then "if" all things are ready, why do we not accept? The most miserable men at the day of judgment will be those of whom it may be said, "Ye knew your duty, but ye did it not." Be wise therefore to-day.

**Jesus, the Name of.**—"Thou shalt call His name Jesus, for He shall save His people from their sins" (Matthew i. 21).

Two scarlet threads run through the entire Scriptures—the blood-red thread of guilt and that of redemption.

Blood is at once the sign of sin and of salvation.

The ruling thought is—salvation from sin; that is, not from the consequences of sin only, but from the power of sin.

Deliverance from sin's penalty, power, and presence.

New access (1 Peter iii. 18).

New life (1 Peter ii. 24).

New image (2 Corinthians v. 21).

New spirit (Galatians i. 4).

New example

New redemption } (1 Peter ii. 24).

New deliverance

New fellowship in glory } (Galatians iii. 13, 14).

The name of Jesus is not only light, but food, honey in the mouth; melody in the ear; medicine to the soul; and joy in the heart.

**J**ust

**E**xactly

**S**uits

**U**s

**S**inners.

## Joy of a Great Restoration (Luke xv.).

- (a) *The son came to himself.*
- (b) *From a great distance.*
- (c) *He came to the father.*
- (d) *He came confessing his sad condition.*
- (e) *He came back to great love.*

There were music and joy in the house because of the son's return. *He had come to himself*; he was now in his right mind. He saw things rightly; his self-will had brought him to poverty, to want. It is well to find this out in time; it will be too late in eternity. Who can tell the Father's joy—our Father. His heart is glad when we turn to Him.

*He came from a great distance.*—"Afar off," in the world, led captive, now delivered, and brought back, never to return again to its beggarly elements; and so there was joy in the house.

*He came to the father.*—He wondered whether he would receive him; but he did, with open arms. He saw him in the field; he ran to him and covered his rags, and then brought him in to feast—brought him *home*.

"He saw me ruined by the fall;  
Yet loved me, notwithstanding all."

*He came confessing his sad condition.*—He was sick of the world, it had ruined him; he was deceived, blinded, duped, like every man who trusts to it. "I have sinned" is true confession; and sin is the transgression of the law.

*He came back to great love.*—He was a great sinner, but love, the father's love, was greater. "Where sin abounded, grace did much more abound." That love covered his sins. God's love is great, but we must come to Him for it. Gladness that is once begun, will never end. The song will be sung in heaven.

**Little Child, A, shall lead them.**—A missionary, Rev. J. Graham, of China, tells how his baby once saved his home from destruction. During an uprising of the Chinese, a great mob surrounded the missionary's house, and began pelting it with bricks. His wife, believing that

innocence has power to dispel evil, took her babe from the cradle, and ran with it to the window. As the little one laughed and crowed at the angry mob, they at once desisted and retired.

**Lord's Supper, The** (1 Corinthians xi. 23-32).—The feast is:

A reminder of our past justification (ver. 23).

A source of our present sustenance (vers. 24, 25).

A pledge of our future glory (ver. 26).

A commanded ceremony.

A communion ceremony.

A covenant ceremony.

A commemorating of Christ's death "till He come."

We gain victories in proportion as we remember (ver. 24).

One great cause of all failure is forgetfulness (ver. 25).

It will please our Lord to have us remember Him often (ver. 26).

Holy duties abused may bring chastisement (vers. 29, 30).

**Lord's Sermon, The** (Luke iv. 16-22).—A model of all sermons.

I. *The audience.* Note the four classes:

The meek, or the poor. They felt their need.

The broken-hearted. Learned in school of suffering.

The captives. More needy still. Victims of habits. The evil and ill-regulated. Those that are bound.

II. *The message.*

The Gospel, giving hope.

A physician sent to the sick.

Liberty to the sin-bound.

Opening the eyes in the spiritual sphere.

III. *The Preacher.*

His sermon was exemplified in Himself.

His life was given, and Scripture was fulfilled.

**Lost Sheep, The** (Luke xv. 3-7).—Vindication of Christ's conduct in exhorting tax collectors and notorious sinners. The trio of parables in this chapter records Christ's sympathy with the lost. Note.

## 42 Gospel Seed for Busy Sowers

- I. *The sinner lost.*  
To forsake God is to err and stray ; so are the rebellious, the ungodly, the ungrateful.  
Spiritual wandering exposes to many dangers.
- II. *The sinner prized and pitied.*  
Though one in a hundred, the Shepherd did not despise it.
- III. *The sinner sought.*  
Christ's compassion is not mere sentiment ; it prompts Him to labor and sacrifice.  
The Good Shepherd is a benevolent Saviour, diligent and devoted, patient and persevering, self-sacrificing and successful.
- IV. *The sinner found.*  
Restored and saved.  
Christ seeks until He finds.  
Puts upon His shoulder, and safely carries home.
- V. *The recovered sinner is rejoiced over.*

Love, Trinity of (Matthew xxii. 34-40).—Love to God, to myself, and to my neighbor.

- I. *Love to God. Its character.*  
Wholehearted ; for the heart represents affection, feeling, faculties, the emotions.  
Mind—the intelligent faculties, the intellect.  
Soul—the volitional faculties, the will.  
Strength—physical faculties.  
Love is like a Greek verb in three voices—  
Active, to do anything ; Passive, to suffer anything ; and Middle, is content.  
(1) The standard of the love is *all* ; it must be the whole.  
(2) The final cause—our holiness.
- II. *Love to self.*  
Character—enjoy all gifts and graces of God.  
(1) Standard—share and share alike.  
(2) Final cause—our own happiness.
- II. *Love to our neighbors.*  
The outcome—holiness, happiness, usefulness.  
Where love is, there is no labor ; but if there is labor, then the labor is loved.



**Loving our Enemies.**—A slave who had by the force of his sterling worth risen high in the confidence of his master, saw one day trembling in the slave market, a negro, whose grey head and bent form showed him to be in the last weakness of old age. He implored his master to purchase him. The old man was bought, and conveyed to the estate. When there, he who had pleaded for him took him to his own cabin, placed him in his bed, fed him at his own board, and generally cared for him as his own father. "What is the meaning of all that?" asked a witness. "Is he your father?" "No!" "Is he your friend then?" "No! *he is my enemy*. Years ago he stole me from my native village, and sold me for a slave; and so I have only done as the good Lord had taught me, 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.' 'Be not overcome of evil, but overcome evil with good.' "

**Money, Undue Love of.**

The love of money destroys the sensitive nerve of affection.

Avarice will strangle principle (Mark xiv. 11).

Greed of gain will corrupt the moral sense.

Covetousness breeds the evil worm of discontent.

Filthy lucre burdens the spirit.

Love of money is the minister of sin.

**Naaman's Career (2 Kings v.).**

Sickness.

Servant.

Self-will.

Submission.

Satisfaction.

**Natural Law in the Spiritual World.**—"The seed is the Word of God" (Luke viii. 11). Three questions asked:

*What is a parable?*

An allegorical saying or discourse designed to teach moral or spiritual truth. Spiritual truth, under a symbol, is conveyed to minds reluctant or indifferent.

## 44 Gospel Seed for Busy Sowers

*Why did Christ use parables ?*

To impart deep truths to the thoughtful few.

The parable drew the line of division among the hearers.

He taught thus to attract attention. To awaken thought. To reward effort, and to lift the veil.

*What does this parable mean ?*

This parable is the key to all parables (Mark iv. 13).

Four kinds of soil. The emphasis not on the sower or seed, but on the *soil*—the heart of man.

- (1) The unreceptive hearer, with hard heart, utterly rejecting the truth, like Pharisees.
- (2) The impulsive hearer, quick to receive, and as quick to lose, like the rich young ruler.
- (3) The worldly-minded believer, who brings no fruit to perfection.
- (4) The obedient believer, whose heart welcomes, nurtures, and brings forth the truth to full fruitage.

**Neutrality impossible**—"He that is not with Me is against Me!" (Matthew xii. 30).

The Bible recognizes two classes only: good or bad, sheep or goats, children or rebels.

Define what it is to be *with* Christ:—Sympathy with the principles of God's kingdom of grace. Personal identification with Christ in carrying out those principles.

Distinguish between being *for* Christ and *with* Christ. These endorse principles; but are not ready to make sacrifice to serve Him.

Substantiate the statement, "He that is not with Me is *against* Me!"

Religious indifference is the great sin of the age.

Rovers, wanderers, time-servers are abroad.

Then, Christians, quit yourselves like men, and nail your colors to the mast.

New Year Resolutions for a Christian Life.

Cheerful.

Honest.

Repentant.

Industrious.

Submissive.

Tyruthful.

Innocent.

Affectionate.

Noble.

"Not ashamed of the Gospel" (Romans i. 16).—  
Paul means that he does not blush for the Gospel.

*Its genealogy.*

It is the old Gospel, descended by a long, honorable lineage from prophets, and apostles, and Jesus Himself, who came from God.

*Its ethics.*

Its moral teaching complete, beyond addition, allowing no subtraction.

*Its great example.*

Christ, whether in His attitude toward God, or man, was beyond comparison.

*Its universal applicability.*

It touches and reaches man as man.

A Brahmin said—Preach the Gospel and let it defend itself.

Do not *prove* it, but *preach* it.

*Its winning character.*

To the whole world.

If every disciple is a debtor, then he is to declare it to man.

*Its simple terms.*

The only way for peace of conscience is reconciliation with God. Repentance, forgiveness, justification, sanctification.

*Its promises.*

Life and immortality brought to light.

The *power* of God is in the Gospel.

Paralytic, The Healed (Mark ii. 1-12).—Note what Christ's coming brings to men.

## 46 Gospel Seed for Busy Sowers

*It awakens interest.*

Draws crowds.

He alone can supply human needs, therefore men seek Him (ver. 1).

*It awakens hope.*

Hope springs up in every breast when Jesus is near (ver. 3).

*It awakens effort.*

They climb the roof.

The all-conquering effort of the soul that longs for Christ will find its reward (ver. 4).

*Christ comes to bring pardon.*

There is but One who can speak it, and that One is Christ (ver. 5).

*Christ's coming brings power.*

The man came helpless; he walked away, bearing his bed with him. So all who come helpless may receive power from on high (vers. 6-12).

*Christ's coming calls forth praise.*

They glorified God! So should redeemed souls praise Him by life and service (ver. 12).

**Peace, The, that Christ gives (John xiv. 27).**

Peace promised—abiding and blessed.

It was not the peace of affluence, nor tranquillity, nor of congenial companionship.

Different from what the world calls peace.

It is the peace of conscience, character, abiding truthfulness, and source of power.

Peace and power make us free to serve.

**Peter's Denial (Mark xiv.).**

He risks much who goes with the enemies of Christ (ver. 54).

Every false step leads deeper into the mire (vers. 37, 50, 54).

Evil communications corrupt good manners (ver. 54).

A lie needs no answer (ver. 60).

There is a power in silence (ver. 61).

It is an appalling sign when Christ ceases to plead (ver. 61).

Tell the truth, though you die for it (ver. 62).

Others have borne the cross. Jesus bore the curse (ver. 64).

**Peter's Fall** (Luke xxii. 54-62).—The way down and the way up.

- I. Keep near to Christ. Peter followed afar off.
- II. Do not run into temptation. Peter was found among Christ's enemies.
- III. Courageously confess Christ. Confession often brings help.
- IV. Christ's sympathy with the fallen.
- V. Penitence and prayer—how produced.

**Power of Jesus** (Luke v. 24).

Above all other power.

Power to pardon sin.

A perfect knowledge of the human heart.

Absolute intimacy with Almighty God.

The authority both of judge and lawgiver.

He who can pardon can punish.

Christ proved His power to pardon by curing the palsied one.

**Poverty Permitted.**—"The poor with you always" (Mark xiv. 7). A divine hint why poverty is permitted, and will always continue to confront us. We need to *give*, more than others need to *get*. Note:

- I. Opportunity to do good is perpetually afforded.
- II. The culture of an unselfish spirit is encouraged.
- III. The gratification and exercise of benevolence is beneficence.
- IV. "But Me ye have not always."

The difference between general and special opportunities: some are constantly before us; others are like doors, which open once and then shut forever.

**Praise** (Psalm cv.).

*What* we are to do:—Call upon His name; make known His deeds; sing; talk of all His works; glory in His name; rejoice; seek His face; remember His marvellous works.

*Why* should we praise Him? Because of His *protecting care*.

Joseph sent before them (ver. 17).

## 48 Gospel Seed for Busy Sowers

*His proving care.*

Joseph tried in prison (ver. 19).

*His delivering care.*

*His uplifting care* (ver. 21).

*His unceasing care.*

He never ceases to care for His own.

Faith brings forth praise. He who can trust will soon sing. God's promise, when fulfilled, is a noble subject for praise, and even before fulfilment it should be the theme of song.

**Praise** (Psalm lvii. 7, 8).—David full of praise—when he escaped death at Saul's hands, and in the cave. In sparing Saul's life, he was above natural revenge, and full of confidence, because he was the Lord's anointed.

How may we offer praise acceptably?

I. *A prepared heart.*

The heart must be in tune; no discord—the heart, not ear only.

II. *A determined will.*

The heart fixed; not half-hearted.

All should use the power.

Let it be congregational.

III. *Our highest powers.*

All our talents, the high and low, even the best of them, to render glory.

Find out your *forte* and use it.

Use all available aids.

IV. *By earnestness and energy.*

Awake early, and be wide awake, too.

"Oh, may my heart in tune be found,

Like David's harp of solemn sound!"

**Preaching and its Results** (Acts viii. 5-25).—A pair of practical, plain, preaching, praying men—Peter and Philip.

Philip preaches Christ (ver. 5).

Faithful laborers always find work.

The people gave heed (ver. 6).

The Gospel does not make men melancholy; the public rejoice (ver. 8).

Pointed personal work (vers. 7-14).

We should never despair of the worst (ver. 12).

Peter prays (vers. 15-17).

He prayed *for* the flock, as well as preached *to* them.

Prominent converts (vers. 18-24).

Best things cannot be bought; God *gives* His best blessings (ver. 20).

Repentance is toward God, and not toward punishment (ver. 24).

They passed on and preached (ver. 25). Go, do thou likewise (Luke x. 37).

**Prodigal Son, The.**—Divisions of the parable (Luke xv. 17).

The fatherland.

Leaving home.

The far country.

Riotous living.

A mighty famine.

Feeding swine.

A wise resolution.

A happy meeting.

The best robe.

The festival.

An angry brother.

A righteous father.

**Rain on the Mown Grass** (Psalm lxxii. 6).

As rain is the free gift of God to rich and poor, on a poor man's plot and the rich man's lawn, so it is with His blessings to all.

As nothing can stop the falling rain, so nothing can hinder Christ's gracious influence.

As rain is most necessary and suitable to dry ground, and the plant-life in all its parts, so Christ and His influence is most necessary to strengthen all the graces, faith, love, and repentance.

As the rain comes in divers ways—gentle, steady, or else in torrents and tempests—so Christ comes with invitations, promises, and even with sharp convictions.

How pleasant the effect of rain; it restores languishing life, making it fragrant and beautiful. So Christ and His presence revives the Church and its members, making them fruitful.

## 50 Gospel Seed for Busy Sowers

**Salvation for all** (Hints for open-air workers).

Believe that every man can be saved.

If there is original sin, there is also original grace.

Bane and antidote go together in both the natural and spiritual worlds.

Diamonds are diamonds still, though buried in heaps of dirt.

Our best work should be done in the open.

Man's recorded associations with Christ are mostly connected with the wayside. His pulpit, a boat on the lake; the slope of a mountain side; the mouth of a common well: in fact, wherever man was found, that was His pulpit.

The duty of the Church is clear—"Go out into the highways, and compel them to come in."

Paul enumerates five classes whom God uses:—

Foolish things, weak things, base things, things that are despised, and things that are not.

Converts are to be weighed, not counted.

**Slander** (Proverbs x. 18).—Slander is the base coin of words. The uttering of this coin is common. Like the passer of counterfeit money, the slanderer is a fool.

The slanderer harms three persons at once—him of whom he says the ill; him to whom he says it; and especially himself in saying it.

**Small Beginnings.**—"First the blade," &c. (Mark iv. 28). When God works, it is from small beginnings. In dealings with men, and in religion the same. Instances numerous:—A couple in Eden, and the parents of all. Abraham's seed multiplied. A few in upper room, and the Church formed. Mustard seed. Brooklet. Little cloud. Five loaves.

I. *The same law holds good in spiritual matters.*

Good seed, watered by the early and latter rain, and warmed by the sunshine of God's grace.

II. *The same law holds good in all Christian undertakings.*

Fighting a besetting sin; every attempt to advance His kingdom.

If a beginning be made, do not hinder it; but foster small beginnings.



Moments sometimes make the hues in which years are colored.

As in physical and tangible things, so in moral and spiritual matters.

"A little drop," says the drinker.

"A little cold" neglected, often leads to disastrous consequences.

"A little care might have prevented them."

"Great results from little causes spring."

The little acorn is the parent of the gigantic oak.

**Sowing and Reaping.**—"Whatsoever a man soweth, that shall he also reap" (Galatians vi. 7, 8).

I. *Every accountable human being is a spiritual agriculturist.*—A sower of spiritual seed. Words, thoughts, and deeds.

Sow to the flesh. Carnal nature dictates indifference to eternal things and gratification of the flesh.

Sow to the Spirit. Follow the dictates of conscience through God's Spirit, who dictates intensest concern for the soul, and crucifixion of the flesh.

II. *Reaping will be of a kind with the sowing.*

A good deed is never lost! He who sows courtesy, reaps friendship; and he who plants kindness, gathers love.

III. *Our reaping will be greatly in excess of our sowing.*

True, joyfully, of sowing to the Spirit—an abundant harvest, such as robes of righteousness, joys forevermore, palms of victory, and eternal life.

True, sadly, of sowing to the flesh—the reaping will be disastrous and bitter.

We sow a few months or years, but reap throughout eternity.

**Spiritual Feast, A** (Luke xiv. 16, 17).

A revelation of God's goodness.

Provision of a great spiritual feast.

Infinite provision for wants of every soul.

Seek first things first; spiritual, then temporal.

## 52 Gospel Seed for Busy Sowers

Supreme wants of the soul :

(1) Pardon.

(2) Renewal.

(3) Title to heaven.

Capacity to enjoy a new heart and a new world.

We are an alien race, but the second Adam is the head of a new family.

Now are we sons and heirs of God, and possess pardon, holiness, heaven.

God's terms are—Come, Ask, Seek, Knock.

Our duty to *come*, then *go out*.

Tell every one that "all things are ready"; and "yet there is room."

**Stewardship.**—"Give an account of thy stewardship" (Luke xvi. 2). God is Master by right of creation, providence, and redemption.

**I.** *The position of steward which every man holds.*

A steward is always dependent upon God's goodness.

He should be frugal, and not waste life, but make the best of opportunities, gathering up the fragments of time.

He should be active, as acting for another.

Idleness is a crime; therefore, always being busy, he would prove faithful, and study the interest of his Master.

As God's steward, he should be faithful to his Lord.

**II.** *The range of stewardship is limited.*

Render unto God the things which are God's, for property is a trust from God.

The cattle on the hills, golden grain in the fields, and the streams of refreshing water, are His. So also time is a trust, and should not be frittered away.

Our bodies and souls are a trust; for "ye are not your own." Our very existence and life is a trust.

**III.** *The final account which we must give.*

Face the high and sacred motive in life.

Being "faithful in little," we shall verify God's promise to become "rulers over many things."

## Stock-taking (Watch Night Thoughts).

The last day of year.

Offices and warehouses generally closed to the public.  
Clerks busy poring over ledgers, casting columns of figures.

Warehousemen measuring, counting, dusting, and taking note of all in stock and recording it.

Recounting the business done in the year.

Debits and credits cast up.

Profits and losses analyzed.

Debts, bad and good, reckoned.

Increase or decrease declared.

So, to-day, is a time to pause, and to consider our position before God. Note the progress made; recount the victories and defeats. Form new plans and prospects.

Commence well by turning over a new leaf—by God's help.

Look up and take courage.

**Suffering and Glory.**—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans viii. 18).

*I reckon.*—Spoken by one who knew what sufferings meant, and could calculate.

### I. *The sufferings of this life.*

Of the early Christians of Paul's time.

Of ordinary Christians in peaceful times—in mind, body, and estate.

### II. *The glory which issues from sufferings.*

They must be rightly endured, as coming from God, for the purpose of discipline.

Then they work out glory: the glory of humility, patience, holiness, and of those perfected in heaven.

Who bends in sympathy rises in strength.

When God means to make a man useful in the world, He generally sends him through the fire. He puts him

## 54 Gospel Seed for Busy Sowers

into the forge, and on to the anvil, and often He chastens most those whom He loves best.

**Supreme Motive.**—"For My sake" (Mark x. 29).

The real lack of the young ruler was love.

His real desire was for a personal good.

In the test of love and loyalty, selfishness prevailed.

I. For His sake! is at the root of all true obedience.

II. For His sake! is at the root of the Christian aspiration toward holiness.

III. For His sake! is at the root of the disciples' activity in Christ's work.

IV. For His sake! is at the root of patience in suffering.

V. For His sake! is at the root of all Christian sacrifice.

**Ten Lepers, The.**—"Where are the nine?" (Luke xvii. 17).

*Appeal of the miserable.*

Ten banished ones.

They called upon Jesus; they were familiar with His reputation, and submitted to His authority.

*Response of the merciful Saviour.*

The healing was conditional upon faith and obedience.

*Different ways in which the mercy was received.*

Nine had no sense of God's compassion; but one was grateful.

Mark Christ's appreciation and recompense of the Samaritan's gratitude.

*Learn these practical lessons.*

Leprosy is a type of sin.

Christ alone can heal the spiritual maladies from which men suffer.

The sinner must approach with reverence, faith, and earnestness.

They who would share blessings which Christ brings, must fulfill the instructions which He imparts.

Gratitude is the tribute which the healed owe to the gracious and divine Healer.

He who receives a good turn, should never forget it; he who does one, should never remember it.

## Thankfulness.

A thankful Christian is a happy man.

Gratitude is the grace which hallows gladness, giving it an upward, Godward direction.

The command is, "In everything give thanks."

There are some hindrances to a thankful spirit; such as selfishness, peevishness, and heedlessness.

Matters for thankfulness are—personal salvation, the Bible, helpful companionship, and personal mercies.

There should be appropriate expressions of Christian gratitude.

Thanksgiving should occupy a prominent place in recounting God's mercies to others, singing His praises, and freewill offerings; for the genesis of the Gospel is the grace of God.

Every furrow in the Book of Psalms is sown with the seed of thanksgiving.

"This do in remembrance of Me" (Luke xxii. 19).—

This text primarily refers to the ordinance of the Lord's Supper. But the application of these words may be broadened so as to include all Christian service. Paul says, "Whatsoever ye do, do it heartily as unto the Lord."

### I. *All needful work is the Lord's work.*

Nothing too menial. The place is nothing; but the heart is everything. This thought gives strength to the hardworked father, and to the jaded, tired mother in her home task.

### II. *There is a transforming power in work done in loving remembrance of Christ.*

Working in His way, in His Spirit, we are transformed into His image.

Even drudgery becomes blessed service.

### III. *Doing our work as love's willing tribute to Christ.*

## 56 Gospel Seed for Busy Sowers

Work considered by others as of little importance, Christ will often regard as of great value.

There is a need of self-surrender in small things.

**Things the Bible tells us not to do** (Exodus xx. 1-17).

Be not angry (Ephesians iv. 26, 31, 33).

Be not conceited (Romans xii. 16).

Be not revengeful (Romans xii. 17-21).

Be not anxious (Matthew vi. 34).

Be not proud (Jeremiah xiii. 15).

Be not slothful (Romans xii. 11).

**Three Inquiries** (Luke ix. 57-60).

Present these three different cases of proposed followers, noticing the characteristic obstacles to discipleship.

The first is moved by an expectation of personal and temporal advantage.

The second was influenced by procrastination.

The third was guilty of hesitation. Vacillation was his enemy, consequent upon indecision and faltering of will-power.

Note the three conditions of discipleship:—Self-abnegation; abandonment of the world; and decision of character.

**Tongue, Bridling the** (James iii. 2-10).—Speech is the true index of character.

*The power of the tongue.*

It is a little member, but it boasteth great things.

Its power over life set forth as a *bit* in the horse's mouth. A man is puny beside a horse, yet by means of the bit he is able to manage him.

*It is a rudder.*

The man at the wheel, with a movement of the wrist, can turn the vessel's course.

*Note the inconsistency of the tongue.*

Out of the same mouth proceedeth blessing and cursing.

Often proves to be an instrument of grievous sin.

Falsehood, vanity, slander, and profanity, are forthcoming.

*The government of the tongue.*

David said, "I will take heed," &c.

If a man sincerely loves God, he will speak well of Him.

*A rule for its government is to have the heart set right.*

Sanctified and controlled by the Holy Ghost.

The tongue is the instrument of the greatest good, and of the greatest evil, that is done in the world.

Let Jesus use your tongue, that it may be an instrument of blessing.

**Union with Christ.**—"That I may win Christ," etc. (Philippians iii. 8, 9). Paul had lived a life of strict obedience to the Jewish law.

Union with Christ is a *close* union—a union such as exists between soul and body.

It is a *vital* union. Christ says, "I am the vine, ye are the branches."

It is a *fruitful* union. "He that abideth in Me, and I in him, the same bringeth forth much fruit."

*How this union is effected.*

We failed to keep the law, and have fallen under its condemnation.

Christ came and lived a life of perfect obedience.

He atoned for our sins, and His righteousness became ours.

*The benefits of this union.*

It reconciles us to God, and it secures us the intercession of the Saviour; the comforting influences of the Holy Ghost; and heaven.

**Vision of the Redeemed** (Revelation vii. 9-17).

I. *The great number of the redeemed.*

All who have believed in Christ, and died in the faith.

II. *The eternal glory of the redeemed.*

Clothed with white robes.

The beauty of holiness.

## 58 Gospel Seed for Busy Sowers

With palms in hand they are conquerors  
"through Him who loved them."

The glory of their service.

The service of song is their song of salvation  
(ver. 10).

Their holy ministry (ver. 15).

The glory of their eternal home.

Communion with God (ver. 15).

The heavenly provision.

Constant refreshment, everlasting comfort, and  
all tears wiped away.

### III. *Our lessons from the redeemed.*

Once they were sufferers as we are now.

Once they were sinners as we are.

But the same fountain is open for us, by the  
merits of the same Saviour.

He who seldom thinks of heaven is not likely to get  
there; as the only way to hit the mark is to keep the eye  
fixed upon it.

**Way of Evil Men, The.**—"Go not in the way of evil  
men" (Proverbs iv. 14). God only recognizes two classes  
of characters. The way of the wicked is—

I. A dark way.

II. A slippery way.

III. A hard and thorny way.

IV. A crooked way.

V. A lonely way.

VI. A degrading way.

VII. A mean way.

VIII. A dangerous way.

**Way of Good Men, The.**—"That thou mayest walk in  
the way of good men" (Proverbs ii. 20). (1) There are  
good men in the world. (2) Their way is worth noticing  
and copying. It is—

I. A reverent way.

II. A prayerful way.

III. A way of fellowship with other good men.

IV. A meditative way.

V. A benevolent way.

VI. A steady way.

VII. An ever-brightening way.

VIII. A safe way.



## What to read.

If you are "down with the blues," read the twenty-seventh Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelation.

If you do not know where to look for the month's rent, read the thirty-seventh Psalm.

If you feel lonesome and unprotected, read the ninety-first Psalm.

If you find yourself losing confidence in men, read the thirteenth chapter of first Corinthians.

If people pelt you with hard words, read the fifteenth chapter of John.

If you are getting discouraged about your work, read Psalm cxxvi. and Galatians vi. 7-9.

If you are all out of sorts, read the twelfth chapter of Hebrews.

**Youth, The Glory of.**—The glory of young men is their strength. So said the wisest man. It is possible to be a six-foot dwarf, or a child at eighty—because man is a threefold being—body, soul, and spirit. If each part be not attended to and developed, he cannot grow to be an all-round man. The Roman ideal was, a sound mind in a healthy body; the Greek ideal was, beauty of body and mind in one; but the Christian ideal is, combination of body and spirit in strength and beauty.

### *Strength of body.*

All boys should aim at possessing a vigorous and stalwart body, not round-shouldered, but erect—therefore athletics and exercise, swimming and walking, are indulged in.

N.B. Do not use alcohol in any form, and do not be afraid of work.

### *Strength of soul.*

The mind is the standard of the man.

Knowledge is power.

Those who sow in youth dunce seed, laziness seed, vice seed, usually get a good crop in kind.

Read! "Reading maketh a full man," said Bacon.

## 60 Gospel Seed for Busy Sowers

Aim high :

- (1) The world is wrong side up.
- (2) It must be put right side up.
- (3) You are the boys to do it.

*Strength of spirit.*

A Christian is the highest style of man. So ally your life with Jesus, who sanctifies all our pleasures and hallows all our work.

## Outlines for Bible Readings and Talks

### Achan's Sin, Steps in.

I saw! Brings discontent.  
 I coveted! Brings uneasiness.  
 I took! Brings disaster.  
 I hid! Brings discovery.  
 I am punished! Brings death.

### Bible compared to Food (Luke iv. 4).

*The propriety of the metaphor.*

Essential to the life of the soul, and source of strength.

*Its peculiar characteristics.*

Heavenly and divine, superabundant, endless variety, gratuitous bestowment, and universal communication.

*Our duty with respect to it.*

We should thankfully receive it.  
 Believingly feed upon it.  
 Grow and improve by it, and  
 Constantly apply it.

### Christ our Immortality.—“I am He that liveth” (Revelation i. 18).

As the Living One. He that liveth.  
 As the One that died. And was dead.  
 As the resurrected One. Behold I am alive.  
 As One to die no more. Alive forevermore.  
 As Lord of the living and of the dead. Having the keys of hell and death.

**Christ the All-sufficient.**—Fourfold fullness and all-sufficiency. All-sufficiency of merit, wisdom, knowledge, rest and satisfaction, to content and satisfy the heart. “These fourfold graces doth satisfy all the soul's needs and miseries.”

## 62 Gospel Seed for Busy Sowers

**Christian's Experience, A.**—What I *was* and what I *am*.

I once resided with 2 Timothy iii. 4, and walked in Ephesians ii. 2, and conversed in Ephesians ii. 3.

I heard one day that an inheritance had been purchased for me in 1 Peter i. 4, by One residing in Hebrews iv. 14 having paid an extraordinary price.

I called at 2 Timothy iii. 16, as my own prospects at Ephesians ii. 2 were as bad as could be, and found a house at 2 Corinthians v. 1.

The invitations to it put up by Isaiah lv. 1 and John vii. 37, are especially attractive to the poor and needy.

At last I saw the only door at John x. 9.

My address will be 2 Corinthians v. 1; but if you call any day at Hebrews iv. 16, you will meet me and others.

If you would call, attend to what the servant says at Luke xiv. 22.

**Christian, A.**—Four things are necessary to constitute a Christian:

*Faith* makes a Christian.

*Life* proves a Christian.

*Trial* confirms a Christian.

*Death* crowns a Christian.

**Christian's Help, A** (Psalm lxxiii. 7).

*In duty.*

God requires nothing of His people; but His help will aid them.

*In conflict.*

In wrestling and struggling with sin and Satan—  
He is nigh to help.

*In affliction.*

He helps to bear patiently the crosses laid upon them. With the load, the help and endurance are given. He helps them *from*, by way of prevention; *in*, by way of support; *out*, by way of rescue, redemption, and deliverance.

**Christian, A, is, by Grace,**

I. Translated from the kingdom of darkness into the Kingdom of Light.

- II. Transformed into the image of God's Son.
- III. Transferred from the earthly to the heavenly sphere.

The first has reference to spiritual conditions and states.

The second to the inmost character and resemblance.

The third to habitation or country.

### Christian Workers' Model (John ix. 4).

*The declaration.*—"I must work."

Jesus began early, even when twelve years old.

Young converts should at once begin to work.

Do little things, for He was not discouraged by difficulties.

He only laid down His work with His life.

*The commission.*—"To do the works of Him that sent Me" (John vi. 38; iv. 34).

*The works.*

Notice the works—plural, as the branches of service are manifold.

They include caring for the body. He fed the crowd: so we have His example for feeding the hungry, and establishing medical missions (Matthew xv. 29).

Preaching the Gospel in village hall, and in the open-air (Luke viii. 1).

Having personal dealing with souls, caring for the children, and not forgetting foreign missions (Mark xvi. 15).

*The period.*—"While it is day" (John ix. 4).

Note then that every Christian is called upon to work.

Different individuals have different work.

Each one is, or may be, qualified for his own special work.

The work must be done in the day.

Are you working?

### Faith, Analyses of.

What it is (Hebrews xi. 1).

How obtained (Romans x. 17).

What it rests in (Colossians i. 4).

## 64 Gospel Seed for Busy Sowers

*Its characteristics.*—Obedience (Romans i. 5).  
Testimony (Romans i. 8).  
Fellowship (Romans i. 12).  
Life (Romans i. 17).

*Its results.*—Salvation (Luke vii. 50).  
Justification (Romans v. 1).  
Keeping (1 Peter i. 5).  
Protection (Ephesians vi. 16).  
Triumph (1 John v. 4).

Faith, like gold, must be tried in the fire before it can be safely depended on. It relies on the truth of God's promise; Hope waits for the enjoyment of that promise; and Love springs from that enjoyment.

Faith also is the soul's eye, which must be fixed on Christ; the soul's hand, to lay hold upon Christ; and the soul's mouth, to feed upon Christ.

**Four Blesseds** (Psalm lxxii. 17–19).

The object of praise.  
The duration of praise.  
The extent of the praise.  
The echo of praise.

**"I will"s of Christ.** In John xiv.

"I will" of hope (ver. 3).  
"I will" of answered prayer (ver. 14).  
"I will" of intercession (ver. 16).  
"I will" of comfort (ver. 18).  
"I will" of presence (ver. 18).  
"I will" of love (ver. 21).  
"I will" of silence (ver. 30).

**Jesus** (Luke xxiv.).

The presence of Jesus—ask for it (ver. 29).  
The peace of Jesus—receive it (ver. 36).  
The power of Jesus—wait for it (ver. 49).

**Light.**—Light is often referred to in the Bible as symbolical. God is light! How?

As our Enlightenment (2 Corinthians iv. 6).  
As our Environment } (1 Peter ii. 9).  
                              } (2 Peter i. 3).  
As our Enduement (Ephesians v. 8).  
As our Employment (Ephesians v. 8).

As our Enjoyment (1 John i. 7).  
 As our Equipment (Romans xiii. 12).  
 As our Ennoblement (Colossians i. 12).

## Lord's Supper, The.—Sevenfold aspect.

Cup of salvation (Matthew xxvi. 27, 28).  
 Cup of blessing (1 Corinthians x. 16).  
 Cup of thanksgiving (Luke. xxii. 17).  
 Cup of communion { (Matthew xxvi. 27).  
                                   { (Mark xiv. 23).  
 Cup of remembrance { (Luke xxii. 19).  
                                   { (1 Corinthians xi. 25).  
 Cup of testimony (1 Corinthians xi. 26).  
 Cup of expectation (Matthew xxvi. 29).

## Our God is able :

To save to the uttermost (Hebrews vii. 25).  
 To succor them that are tempted (Hebrews ii. 18).  
 To perform what He hath promised (Romans iv. 21).  
 To do exceeding abundantly above all that we ask or think (Ephesians iii. 20).  
 To keep that which I have committed to Him (2 Timothy i. 12).  
 To make all grace to abound (2 Corinthians ix. 9).  
 To build you up, &c. (Acts xx. 32).  
 To subdue all things unto Himself (Philippians iii. 21).  
 To keep you from falling } (Jude 24).  
 To present you faultless }  
 "Believe ye that I am able to do this?" (Matthew ix. 28).

## Our Little Worries.

Christ saves from them (1 Peter v. 7).  
 Moses worried (Exodus iv. 10, 11).  
 Elijah worried (1 Kings xix. 13-18).  
 The widow worried (1 Kings xvii. 10-16).  
 Paul did not worry (2 Corinthians iv. 16, 17).  
 A cure for worry (1 Samuel xxx. 6).  
 Our little worries : what are they? how can we get rid of them? (Psalm cxxi. 1-8; John xiv. 1).

## 66 Gospel Seed for Busy Sowers

**Pentecostal Thoughts** (John xiv. 23-31).—What kind of a gift is the Holy Spirit?

It is exceedingly rich in promises; is most necessary to man's spiritual needs. The most certain gift; and the greatest of gifts, for He seals our covenant and communion with God. He also teaches us the Word of God; gives us peace with God; and keeps us in obedience to God.

### Prayer and Promise.

Prayer.	Promise.
Cleanse me (Psalm li. 2).	(1 John i. 9).
Keep me (Psalm xvii. 8).	(Isaiah xlii. 6).
Guide me (Psalm xxxi. 3).	(John xvi. 13).
Deliver me (Psalm cxix. 134).	(Psalm xci. 14).
Hear me (Psalm lv. 12).	(Psalm cxlv. 19).
Restore me (Psalm li. 12).	(Jeremiah xxx. 17).
Search me (Psalm cxxxix. 23).	(Jeremiah xvii. 10).

Prayer is the bow; the promise is the arrow. Faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven.

### Psalm xxii., The Beatitudes in.

- Ver. 1. Spiritual satisfaction, answering to Matthew v. 6.
2. Spiritual contentment, answering to ver. 5.
- 3, 4. Spiritual restoration and comfort, answering to ver. 4.
5. Spiritual compensation, answering to ver. 10.
- 6a. Spiritual resignation, answering to ver. 3.
- 6b. Spiritual rest, answering to ver. 8.

Note that most of the beatitudes which infinite compassion pronounced, have the sorrow of earth for their subject, but the joys of heaven for their completion.

**Psalms, A Chat upon the.**—Key-word to the Psalms is, "Jesus the Messiah." They are full of His humiliation, rejection, mediation, resurrection, intercession, exaltation, and final triumph. The book begins with blessing and ends with praise.

Psalm i., ii. Preface and groundwork of all.

xiv. For the moralist.



Psalm xix. God's two volumes—Book of Creation and the Law of the Lord.

xxii. Messiah's past—passion and crucifixion.

xxiii. Messiah's present—care for His sheep.

xxiv. Messiah's future—coming in glory.

xxvii. Tonic psalm.

xxxii. Pardon psalm.

xxxvii. Assurance psalm.

xl. The new creation, new heart, new tongue, new song.

xlvi. Faith's psalm—begins and ends with refuge.

lxxxviii. Saddest psalm.

xc. Safety psalm—twenty-four promises to God's children.

ci. Householder's psalm.

cxix. The Christian's A B C of praise—love, power, and use of the Word.

cxxi. Traveller's psalm.

cxxvi. Deliverer's psalm; soul-winner's psalm.

cxxxii. Three requests and three answers.

cxlv. All praise.

## Seven "He Shalls."

He shall deliver (Psalm xci. 3).

He shall cover (Psalm xci. 4).

He shall give (Psalm xci. 11).

He shall bring (Psalm xxxvii. 5, 6).

He shall teach (John xiv. 26).

He shall direct (Proverbs iii. 6).

He shall guide (John xvi. 13).

## Sermons in Sentences.

A good man is one who is growing better.

To go about doing good is the way to go about being good.

When a young man starts out to see "life," he may see death instead.

Aim high, and you will shoot high—if you have some powder behind the ball.

Christianity is active rather than passive. When Paul said, "None of these things move me," his future action showed that he meant "None of these things keep me from moving."

## 68 Gospel Seed for Busy Sowers

### Supreme Realities.—

- I. *The Supreme Book.* Thou hast magnified Thy Word above all Thy name (Psalm cxxxviii. 2).
- II. *The Supreme Being.* Of Him, and through Him, and to Him are all things (Romans xi. 36).
- III. *The Supreme Command.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment (Matthew xxii. 37, 38).
- IV. *The Supreme Sin.* There is a sin unto death (1 John v. 17).
- V. *The Supreme Gift.* Thanks be unto God for His unspeakable gift (2 Corinthians ix. 15).
- VI. *The Supreme Sacrifice.* And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this Man after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified (Hebrews x. 11-14).
- VII. *The Supreme Exemplar.* Behold the Man! (John xix. 5).
- VIII. *The Supreme Choice.* Choose life (Deuteronomy xxx. 19).
- IX. *The Supreme Test.* Then said Jesus unto His disciples, "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Matthew xvi. 24).
- X. *The Supreme Grace.* The greatest of these is charity (1 Corinthians xiii. 13).
- XI. *The Supreme Aspiration.* That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead (Philippians iii. 10, 11).

- XII. *The Supreme Conflict.* Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision; for the day of the Lord is near in the valley of decision (Joel iii. 14).
- XIII. *The Supreme Tribunal.* For we must all appear before the judgment-seat of Christ (2 Corinthians v. 10).
- XIV. *The Supreme Penalty.* These shall go away into everlasting punishment (Matthew xxv. 46).
- XV. *The Supreme Reward.* But the righteous into life eternal (Matthew xxv. 46).

## Seven "I will"s.

- I will pray (Psalm cxxi. 1).
- I will trust (Isaiah xii. 2).
- I will praise (Psalm xxxiv. 1).
- I will take (Psalm cxvi. 13).
- I will go (Psalm lxxi. 16).
- I will pay (Psalm cxvi. 14-18).
- I will hope (Psalm lxxi. 14).

## Seven W's.

- Wash { (Acts xxii. 16).
- { (Revelation vii. 14).
- Walk (Romans vi. 4).
- Worship (Philippians iii. 3).
- Work (Colossians 1. 10).
- War (1 Timothy i. 18, 19).
- Watch (1 Corinthians xvi. 13).
- Wait { (1 Thessalonians i. 10.)
- { (2 Thessalonians iii. 5).

Sin; a Disease and its Remedy (Matthew viii. 1-3).

—Here we have:

- I. *A great disease.* Sin much worse than leprosy.
- II. *A great faith.* "Lord if Thou wilt, Thou canst make me clean."
- III. *A great power.* "I will; be thou clean."

Temple Repaired, The (2 Chronicles xxiv. 4-13).

- I. The need of keeping holy things in repair. This applies to all sacred edifices; to the body, which is the temple of the Holy Spirit; to human loves and friendships, which so often

## 70 Gospel Seed for Busy Sowers

die from neglect; and to the spiritual life, which is threatened by a thousand blighting influences from the world, the flesh, and the devil.

- II. Many a noble enterprise has been delayed and crippled by the half-heartedness or dishonesty of its professed friends.
- III. Cheerful giving is an act of worship and becometh God's house.
- IV. Christian people will give liberally, if the good cause is wisely and faithfully presented.
- V. Blessed is the church in which the "free-will offerings" for missions are not stinted because of the "tax" for local requirements.
- VI. Joash repaired the temple—and slew Zechariah the priest. Church-building will not lessen the guilt of blood-shedding.

### Twelve Testimonies as to Jesus being the Son of God.

God (Luke ix. 35).  
Angel Gabriel (Luke i. 35).  
Disciples (Matthew xiv. 33).  
Peter (Matthew xvi. 16).  
Mark (Mark i. 1).  
John (John xx. 31).  
John the Baptist (John i. 35).  
Nathanael (John i. 49).  
Martha (John xi. 27).  
Philip (Acts viii. 37).  
Paul (Acts ix. 20).  
Unclean spirits (Mark iii. 11).

**Understanding aright.**—A class of Sunday-school children being requested to answer from the Scripture the great question, "What must I do to be saved?" a little girl of eleven years of age supplied the following answer:

#### WHAT MUST I DO TO BE SAVED?

*Hearing* (John v. 24; Acts iii. 23; Romans x. 14).  
*Believing* (John iii. 15; Acts viii. 36, 37).  
*Faith* (Ephesians ii. 8; Hebrews xi. 6).

*Repentance* (Luke xiii. 5; 2 Peter iii. 9).

*Confession* (Romans x. 9, 10).

*Baptism* (Acts ii. 38; Romans vi. 4; 1 Peter iii. 21).

## Walking Circumspectly (Ephesians v. 15).

- I. It means being "awake" (ver. 14)—To watch (Mark xiii. 35-37).
- II. It means being "wise" (ver. 15)—To warn (Colossians i. 28).
- III. It means being "filled" (ver. 18)—For work (2 Timothy iv. 5).
- IV. It means being "busy" (ver. 16)—Something for Him (Proverbs xi. 30).
- V. It means being "willing" (ver. 17)—To wait (James v. 7).
- VI. It means to "praise" Him (ver. 19)—To glorify Him (Psalm l. 23).
- VII. It means "submission" (ver. 21)—A growth of grace (2 Peter iii. 18).

## What to Preach.

- The Word (Acts viii. 4).
- Christ crucified—past (1 Corinthians i. 23).
- Christ risen—present (Acts xvii. 18).
- Christ coming—future (Acts x. 42).
- Repentance (Matthew iv. 17).
- Faith (Galatians i. 23).
- Peace (Acts x. 36).

## What it Costs to be Faithful.

- It cost Esther the risk of her life.
- It cost Daniel the den of lions.
- It cost Shadrach, Meshach, and Abednego, the fiery furnace.
- It cost Stephen a martyr's death.
- It cost Peter the same.
- What does it cost you?
- Does it cost you anything?
- What is God's will can ne'er be ill;
- In darkest night He makes it light;
- For those who trust, help them He must.

## 72 Gospel Seed for Busy Sowers

### Will of God, The.

Not a duty alone, but a delight (Psalm xl. 8).

Entrance to the kingdom—*salvation* (Matthew vii. 21).

Our meat to do His will—*service* (John iv. 34).

Whosoever does the will of God is my brother—*fellowship* (Mark iii. 35).

Whosoever does His will shall know the doctrine—*knowledge* (John vii. 17).

Whosoever doeth His will abideth forever—*security* (1 John ii. 17).

Teach me to do Thy will—*wisdom* (Psalm cxliii. 10).

We should have no will of our own—*submission* (Matthew vi. 10).

### Wings, an Emblem of Protection and Comfort.—

Borne on eagles' wings	{	(Exodus xix. 4).
Trust under God's wings	{	(Deut. xxxii. 11, 12).
Under the shadow of His wings	{	(Ruth ii. 12).
	{	(Psalm xvii. 8).
Refuge under His wings	{	(Psalm xxxvi. 7).
	{	(Psalm lvii. 1).
Joy in the shadow of His wings	{	(Matthew xxiii. 37).
	{	(Psalm lxiii. 7).
Healing in His wings	{	(Malachi iv. 2).
Mounting up with wings	{	(Isaiah xl. 31).
Wings for service and worship	{	(Isaiah vi. 2-6).
	{	(Ezekiel i. 6, 9).
Ye shall be as the wings of a dove	{	(Psalm lxviii. 13).

**With Both Hands Earnestly** (Micah vii. 3).—That is how men work for themselves—for gain, position, and success; so we should also work in the same zealous way in God's service.

#### *A great need of earnestness.*

Little is accomplished without it, but much with it. Jonathan Edwards wrote in his diary these words: "Resolved that I will live with all my might whilst I live."

Life is real; life is earnest.

*The power of earnestness.*

Stimulating to others.

We want men "with red-hot hearts," said a Chinese convert, to preach to us.

The artist burns with the subject he paints.

So in higher labor there is much enterprise.

*The joy of earnest living.*

No joy in a half-enlisted life.

Out and out.

Wholly, and full of joy.

**Yoke of Christ** (Matthew xi. 29, 30).—Primarily refers to that borne by cattle, or the thralldom of the conquering Roman. The yoke suggests surrender and subjection. Consider:

*I. A fact.*

That life is simply a choice of yokes.

The sort of yoke is determined by sort of deed.

*II. An invitation.*

To all men who are under any other yoke of sin, pain, or sorrow, Christ calls, saying, "Take My yoke"; by a free volition, by a noble choice—come under personal allegiance to Me.

*III. A reason.*

For it is easy, it is of love, and conduces to one's best good.

Being in subjection to His will.

*IV. A method.*

"Learn of Me."

A good school and a kind Master.

## Prayer Meeting Talks

### THE PRAYER MEETING SHOULD BE THE BAROMETER OF THE CHURCH

All things work together, &c. (See Acts xxviii. 1-10).

- I. If we trust God, He will preserve us, and bring us on our way.
- II. Public opinion, good or bad, is unstable, and false in proportion as it is hasty.
- III. Kindness to those in distress wins God's regard and blessing.
- IV. God gives us the help of loving friends.
- V. Christian friendship brings cheer and courage.

Bible Men and Women that used their tongues for God (Matthew x. 16-20).

- I. Aaron (Exodus iv. 16).
- II. Jeremiah (Jeremiah i. 6-9).
- III. Paul (1 Corinthians ii. 1-5).
- IV. John the Baptist (John i. 6, 7, 15).
- V. Peter and John (Acts. iv. 18-20).
- VI. Elijah (1 Kings xviii. 17, 18).

*They spoke for God—Before kings.*

- Joseph (Genesis xli. 16).  
David (1 Samuel xvii. 37).  
Daniel (Daniel v. 26, 27).  
Esther (Esther vii. 3, 4).

*To the people.*

- Aaron (Exodus iv. 30.)  
Caleb and Joshua (Numbers xiv. 7-9).  
Samuel (1 Samuel vii. 3; xii. 7).  
David (2 Samuel xxiii. 2).  
Ezekiel (Ezekiel iii. 4, 5).  
John the Baptist (Matthew iii. 2).  
Peter (Acts ii. 14-39).

*Great men who feared to speak.*

- Moses (Exodus iv. 10; vi. 30).  
Isaiah (Isaiah vi. 5).  
Jeremiah (Jeremiah i. 6.).



## Blot out (Isaiah xliii. 25).

"*Blot out*" are the divine words for pardon. An account is discharged, and crossed out of the book with the pen. That does not remove it from the page. An eastern merchant takes the wax tablet, graven with the sharply-pointed stylus, and when settled, reverses the pencil, and smooths the surface with the broad part, so obliterating the marks. Thus God blots out.

**Christian Armor, The** (Ephesians vi. 10-20).—All real strength of character and principle must be from the Lord. Our safety must be in:

- I. God's protection; the armor He gives.
- II. Our own courage.
- III. Prayer and pains go together. We may get courage for ourselves, and by our prayers help others to be brave.
- IV. Christ resisted the devil with the Sword of the Spirit, and at each temptation He answered with a text.

## Common Prayer.

The *time* for prayer. Always (Luke xviii. 1).

The *place* for prayer. Everywhere (1 Timothy ii. 8).

The *subject* for prayer. All men (1 Timothy ii. 1).

*The secret of common prayer or united supplication.*

A cultivation of common faith.

A cherishing of common aims.

A hallowing of common bonds.

A coöperation in common work.

A jealousy for common weal.

A habit of common giving.

A knowledge of common wants.

And an actual practice of common supplication.

## Discipline of Difficulties (James i. 12).

Progress spiritually is not dead calm.

Retarding winds help forward.

Testing trials sent to put force and fibre into our souls.

Temptation. Thank God for it.

All responsibilities we have to bear.

We learn to walk by walking; to write by writing.

## 76 Gospel Seed for Busy Sowers

Trials and affliction work good results, and should yield peaceable fruit.

**Faith of a Prince.**—The night before Queen Victoria left Windsor for Sandringham, when the Prince of Wales was most dangerously ill, she told his children that their father was very ill, and perhaps they would never see him again; but bade the elder boy, Prince Albert Victor, to pray to God for his father. The next morning he wrote to the Queen saying, "Grandmamma, father will not die; I have been to God, and He says father will not die."

**Faith encouraged** (Luke viii. 48).

God will help those who know little of Him.

He will help those who have tried other helpers first.

He makes a weak faith strong.

He hears prayers for others.

Faith is very precious, and is strengthened by prayer, waiting, hearing, receiving, and confessing.

Faith is strengthened by trial, just as a piece of steel is made brighter, the more it is filed.

God never gives faith without trying it.

Faith is the root of all good. Unbelief is the root of all evil.

Faith bringeth man and God together; but unbelief sundereth them.

**Good Fight, The** (1 Timothy vi. 11-16).

Foes without (2 Timothy iii. 1-13).

Foes within (James iv. 1-8).

Our armor (Ephesians vi. 10-18).

On guard (Luke xxii. 31-38).

Steadfast resistance (1 Peter v. 6-11).

More than conquerors (Romans viii. 31-39).

**Hearing the Spirit's message.**—"He that hath an ear let him hear," &c. (Revelation iii. 22).

This suggests Capacity—"hath an ear."

Opportunity—"let him hear."

Authority—"what the Spirit saith."

Pertinency—"unto the churches."

These four unite to determine responsibility.

**"I am not ashamed of the Gospel"** (Romans i. 16).

God answers prayer sometimes in strange ways. Paul had prayed (Romans i. 10) that he might go to Rome.

God overrules obstacles and hindrances. Paul's imprisonment freed him from Jewish opposition, and brought him near to influential men, who were converted by his preaching in chains.

Our work depends less on our condition than on our spirit.

Paul, though a fettered prisoner, was (1) working, (2) witnessing, and writing epistles to the Colossians, Ephesians, and Philippians; perhaps others were written in this Roman prison.

If we cannot work in one way, we may in another.

We ought never to relax our efforts to do good anywhere.

**"I do not see any harm in it!"**—Ten tests:

Why not? Let us look into your eyes! (Matthew xiii. 16).

Is the dust of worldliness there, can you see clearly? (Isaiah vi. 9).

Is there insincerity there, can you see singly? (Matthew vi. 22).

Are you willing to see any harm in it? (John vii. 17).

Are you blind, so that you won't see? (John ix. 30).

Will you see any harm in it on a dying bed? (1 Kings xxii. 25).

Would you like the Lord to come and see you at it? (Luke xii. 37).

Can you have communion with Christ in it? (1 John i. 7).

Can you ask His blessing on it? (Romans xiv. 23).

Is it profitable, and is it to His glory? (1 Corinthians x. 33).

If not, you had better quit.

**Love is the greatest thing** (1 Corinthians xiii. 13).—

Because it is the crown of the other two, and includes them. Faith is the root, hope is the stem, but love is the perfect flower.

Because it is from God.

Because it will immeasurably outlast the other two.

Because love brings the purest rapture.

## 78 Gospel Seed for Busy Sowers

**Partnership.**—With the unconverted man it is not Christ, but I:

With the feeble and slothful Christian, I and Christ;  
I first, and Christ to fill up what is wanting.

With increasing earnestness, it becomes Christ and I;  
Christ first, but still I second.

With the man who dies with Christ, it is not I, but Christ;  
Christ alone and Christ all.

**Persistence in doing good** (Galatians vi. 9).

Not weary in well-doing.

Need of the command, and of the impulse it gives.

Need for persistence—because of difficulties and discouragements.

All spiritual success depends upon it—reaping is success.

*Items indicating what well-doing means:*

Fighting our sins; using the means of grace; and making efforts for others.

*Encouragements to continue:*

Remember our temptations are not singular to us as individuals.

We live only day by day.

Each victory makes us stronger.

Assurance of God's presence with us and certainty of reward.

**Pew, Duties of the.**

- I. *Labor*: Working for the Master (Nehemiah iv. 6).
- II. *Liberality*: Giving to the Master (Malachi iii. 10).
- III. *Loyalty*: True to the Master (2 Kings v. 3).
- IV. *Love*: The Spirit of the Master (Romans xiii. 10).

**Prayer.**

Prayer at fixed times is of value only as it leads us to pray at all times.

Pray for your neighbor over the way, and you will soon begin to pray for your neighbor in China.

The language of prayer is to be learned in the school of obedience.

Pray for yourself alone, and you get nothing; pray for others, and you get—God.

Prayers are to be measured not by length, but by depth.

Much prayer is not talking with God, but talking to God.

## Prayer Meeting "Dont's."

Don't forget to look at the subject until the last thing before you go to the meeting; keep it in mind all the week.

Don't neglect to take part until it is so late that you have no opportunity.

Don't speak at great length.

Don't pray all over the world in one prayer.

Don't wait when sentence prayers are called for; be the first one.

Don't try to pray for others to hear; pray to God alone.

Don't forget that a well-selected verse repeated at the right moment is often better than other testimony.

Don't forget that "confession is good for the soul," and a personal experience will sometimes help another soul.

Don't always do the same thing in the meeting; vary the mode of conducting the service.

Don't forget that in order to get a blessing yourself you must be at work for others.

Don't forget to pray for the meeting before you leave home.

Don't do anything to dissipate serious thought after the meeting is over.

## "So loved" (John iii. 16).

Come, ye surveyors—bring your chains and try and make a survey of this word "*so*."

Come, ye who make our national charts for all nations. Come, ye who map out the sea and land, and make a chart of this word "*so*."

Come, ye astronomers, who with your optic glasses spy out spaces before which imagination staggers—come and calculate in a manner worthy of all your powers. When you have measured between the realms of space, here is a task that will defy you.

"God so loved the world."

## 80 Gospel Seed for Busy Sowers

### Three Sorts of Men.

*The natural* (1 Corinthians ii. 14).

The natural man is the man left to himself, without Divine light or guidance.

*The carnal* (1 Corinthians iii. 3; Romans viii. 7).

The carnal man is depending on himself, and living for the flesh.

*The spiritual* (1 Corinthians ii. 15).

The spiritual man is filled with God, and living by the Spirit.

**Unanswered Prayer, Two Reasons for.**—"Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss" (James iv.).

The first of these causes is a lack of specific and definite praying. The object is not defined, and hence neither is supplication definite, nor could answers be recognized if they were given.

The other cause concerns the motive for the prayer. Some selfish lust or desire may be at the bottom. The glory of God, or even our own highest well-being, is forgotten in the transient pleasure of consuming God's gifts upon our own lusts.

## Talks with the Children

A lover of young people supplied a card with the following words neatly printed, to be placed in the pulpit for the purpose of a reminder to those who preach, not to forget the young folk.

{ DON'T FORGET THE CHILDREN! }

**Armor-plated Boys.**—A boy needs to wear armor at all points:

- His lips—against the first taste of liquor.
- His ears—against impure words.
- His hands—against wrong-doing.
- His heart—against irreverence and doubt.
- His feet—against going with bad company.
- His eyes—against dangerous books and pictures.
- His pockets—against dishonest money.
- His tongue—against evil speaking.

The Christian armor on her citizens gives more security to the nation than all her armor-plate can on her ships.

**Bible to be read intelligently.**—Children, in learning Scripture, would do well to read and remember the first chapter of Genesis, that they may know how the world was *made*; the third chapter, that they may learn how it *fell*; the first chapter of John, that they may know how it was *redeemed*; and the twenty-first chapter of Revelation, that they may know how it is to be *reconstructed*.

**Boy Jesus, The** (Luke ii. 52).—He was the Boy of boys as well as the King of kings.

- I. An inquisitive boy—Questioning.
- II. An adventurous boy—Three days in temple.
- III. A social boy—Friend of sinners.
- IV. An obedient boy—He obeyed his parents as a child, apprentice, and workman. Servant to all, though Lord of all.
- V. A growing boy—Strong in spirit.

## 82 Gospel Seed for Busy Sowers

**Children as Arrows** (Psalm cxxvii. 4).—"As arrows are in the hand of a mighty man, so are children of the youth."

- I. An arrow is small, but powerful; one slew Ahab. There are many latent capabilities in a child.
- II. An arrow must be sharpened. A child must be educated, and its faculties developed, taking note of its natural sharpness.
- III. An arrow travels far. Who can measure the influence of a child?
- IV. Its power depends upon the strength and judgment with which it is sent. A lesson for parents here in caring for a child's health.
- V. It is firmly embedded. As the twig is bent, so will it grow.
- VI. Do not send poisoned arrows into the world. Let the home influence be pure.

### **Children, Blessedness and Privileges of** (Matt. xviii. 1-14).

Christ appreciates children, and commends the child as the finest form of human nature.

Childhood is the "convenient season." Man with difficulty, the child with ease, enters the kingdom.

Christ seeks to protect them (vers. 7-9).

He teaches us that angels are guardians to children.

He is the children's Saviour (vers. 11-13).

Their Father in heaven wants every child to be saved (ver. 14). Children should mark that desire. Parents and teachers must help them to reach it.

**Curious Request, A.**—A little lad once asked his mother if he could not have Jesus to dinner one day. His mother, wishing to encourage and teach him to pray, consented; and the boy knelt down, and in his own simple way asked Jesus to come to-morrow. The next day came, and the lad was at his usual place at the table, sitting next the vacant chair that had been



provided for the expected Guest. After a little time, he was continually glancing at the door, and asking questions. At last a knock was heard at the door, and upon opening it, a boy, in great poverty and distress, was seen begging. He was asked in, and sat down at the empty place, partaking of a good meal. When he had gone, the mother explained to her disappointed son that possibly Jesus could not come, so He sent the needy one in His place. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

**Doing and Not Doing.**—A lad accosting a captain at Boston, asked him, "Have you a berth on board for me? I want to earn something."

"What can you do?"

"I can try to do my best at whatever I am given to do."

"What have you done?"

"I have sawed and split all my mother's wood for nigh on two years."

"What have you not done?" was the last question.

"Well, sir;" after thinking, the boy replied, "I have not whispered in school for a whole year."

He was engaged; for a boy who can master a wood pile and bridle his tongue must be made of good stuff.

**Errands of Mercy.**—A little fellow once said, "Mamma, I wish Jesus lived on earth now."

"Why?"

"Because I should like to do something for Him."

"What could a little boy like you do?" asked the mother.

"I could run on errands for Him."

"So you could; so now take this plate of jelly over to the little sick girl opposite, and do it for Christ." Look out for opportunities of doing good, and in that way you may run on many errands for Christ.

**Eyes Front.**—'Tis a fine watchword for life. During the Indian Mutiny a detachment was holding an advanced post against the attack of a vastly superior force. The enemy gradually enveloped the post, and threatened to cut off the retreat of its defenders. At last, an Irishman,

## 84 Gospel Seed for Busy Sowers

with more military instinct than the rest, exclaimed, "Och, captain, captain, we're surrounded!" The officer's reply came quick and stern: "What's that to you, sir? Look to your front!" and the defence was continued.

**Fearfully and wonderfully made** (Psalm cxxxix. 14).

*Lessons on a Watch.*—Use a watch by way of illustration.

Somebody made you. Compare and explain the design and intelligence displayed, by which the levers and wheels work harmoniously.

Somebody made you who knew how. Look inside this watch at the cogwheels, main-spring, hair-spring, &c.: all are made to fit.

Something here you cannot see (the heart). In a watch, it is force. Compare the body and soul, or life.

The great thing about you is unseen. The case and face of a watch are seen, yet the works are hidden. The body is but the temple of the soul. When the works cease moving, the watch stops. When the works are out of order, we take it to the maker, for it needs repairing. So God only can forgive sin and misdeeds. A very little may stop the watch. Dust-speck, or rust caused by a breath. Little willfulnesses, and selfishness, upset our life. A wrong life may work great harm to many. A clock keeping bad time may delude many, or work great havoc on the railroad. So one sinner, or one sin, destroys much good.

**Frying Pan, A** (Leviticus ii. 7).—Many do not know that this article is mentioned in the Bible. It is worthy of notice. Why? Because of its *usefulness*.

*Its antiquity.*

Age is often a commendation. Reverence should be encouraged.

*Its pedigree.*

Ancestry traced to Moses. From its introduction in the Bible we learn that the most common things may be used in the service of God. Your position may be lowly and obscure, but God

wants you to serve Him just where you are. Your abilities may be very ordinary, but you are needed; common things are not forgotten. A cup of cold water given is noticed and rewarded. The most humble or insignificant worker is not overlooked.

**God's love for little children (Matthew xviii. 14).**

It is a love of utter unselfishness.

It is a love of delight in them.

It is a love of compassion toward them.

It is a love of trust in the almost infinite capacities in them.

**Going Astray (1 Peter ii. 25).—**Coming to Jesus: for it is a sad thing to go away from Jesus. Not by actually walking or travelling; but in feelings, thoughts, and actions. Young people trained at home and school to attend God's house, and neglect of it in youth, is going astray. Habits of prayer learned at one's mother's knee, the family altar, and our private devotions—neglect of these is going very far astray. Easy steps that cause neglect of duties lead to active sins. Going *away* is going *astray*. We need help and sympathy. The lion, bear, and cat, are able to live without care of man; but the dog or sheep, if neglected, go astray and perish. Learn to cling to parental control, reverence parental advice, and do not neglect early formed good habits, but strengthen them.

**Good Name, A.**

Children, choose it, don't refuse it,

'Tis a precious diadem;

Highly prize it, don't despise it,

You will need it when you're men.

Love and cherish, keep and nourish,

'Tis more precious far than gold:

Watch and guard it, ne'er discard it,

You will need it when you're old.

**Keep thy heart with all diligence (Proverbs iv. 23).**

The heart is the citadel of the life.

Needs to be thoroughly fortified, and carefully watched.

## 86 Gospel Seed for Busy Sowers

Outposts may be surprised.  
Observe carefully all that is in the heart.  
Spirit of mutiny may spread among the soldiers.  
Insidious disease may be at work there.  
Possibilities of evil in every heart.  
Evil imaginations may find a home there.  
Sin lurks at the door ready to spring in.  
Foul images may enter through eye-gate, vile sounds  
through ear-gate, and do a work of unspeakable  
defilement.  
There are uprisings of unlawful desires and passions  
which must be repressed.

**Lights.**—The greater and lesser light (Genesis i. 16).  
One of God's first acts was to create light. God dwells  
in light, and is light. We, who are His people, are  
"children of light."

### I. *We ought to be lights in the world.*

Lights let people see.  
Lighthouses show the danger; and a lantern  
where the road is broken up.  
If you see others getting into bad habits,  
warn them—so act as lights.  
Lights show the road in darkness; but be-  
ware of false lights.  
Lights give people cheer in the lonely way.  
The children of Israel had a "light in their  
dwelling."

### II. *We ought to be content to be lesser lights.*

The moon and stars fulfill the purpose for  
which they were created. So should the  
children of God (Ephesians ii. 10).

### III. *To be true lights, however small, we must have the great Light shining in us.*

Reflection: Christ in our hearts, and His  
word as a lamp to our feet, we should  
walk safely as in the light.

**Life Lights.**—"Thy word is a light unto my path"  
(Psalm cxix. 105). Note that life is a journey, and the  
road dangerous. Light is needed to avoid precipices.  
Take each letter in the word "light" to be the initial of  
a Biblical character from which to learn something.

- L**ot.—Do not be selfish. He chose this, and it led to ruin.
- I**shmael.—Do not mock. Sarah saw him mocking, and he was cast out.
- G**oliath.—Do not boast. Goliath threatened to give David's flesh to the beasts; but the contrary happened.
- H**aman.—Do not listen to bad advice. His wife told him to hang Mordecai, and Haman was himself hanged.
- T**homas.—Do not doubt. Thomas would not believe in the resurrection until he saw the risen Christ.

**Lighthouses and their Lessons.**—A lighthouse is an object lesson, for it arouses our interest; often far out at sea, or on a lonely coast.

It has a message; it is this: Beware of danger! Keep off the rocks!

We should be as a lighthouse. How? Build on a good foundation—rock; and show a light.

If the lamp be neglected, or not fed with oil, darkness will ensue.

Let our light shine when with companions. The light must be steady; for we must act in accordance with our profession.

You are being watched and imitated; so be patient in trouble.

Although the sea roars and waves run high, yet the light still shines. "Let your light so shine before men" (Matthew v. 16).

**Little foxes which spoil.**—Foxes or jackals creep through the crevices, in the walls or hedges, where larger animals are kept out, eat around the vine-stock, and girdle it round when in blossom, so killing the vine, and preventing the harvest. Then, beware of little foxes, such as "white lies," as well as black ones, cross tempers, bad children as companions, neglect of duty, irregularity in prayer, acts of disobedience. Little excuses are often made, such as, "Oh, everybody else does so;" "Only once;" "By and by;" "I didn't mean to;" "I'm tired and will do it presently;" "He made me do it." All these are foxes that do great damage.

## 88 Gospel Seed for Busy Sowers

**Ministry of Children.** "A little child shall lead them" (Isaiah xi. 6).—God's ministers are varied. The babbling brook, tinted flowers, and the birds that sing, are His ministers. Children also teach us many lessons.

*They purify.* By their innocence, teachableness, and purity.

*They elevate.* Appealing to our highest and best instincts.

*They stir.* They move us to better living, and stimulate our best qualities.

*They instruct.* Note a child's example in the case of Samuel and Eli.

*They console.* Helping to take our minds off trouble, and often healing the wounds of bereavement.

*They reconcile.* A mother is cheerful for the sake of the children. A father is strengthened by his home life.

*They gladden.* Children are the flowers, poetry, and sunshine of life. How dismal life would be without children.

*They soften and make tender*—for their helplessness appeals to us; and the touch of a tiny hand thrills us with pity.

*They lead Godward.* Many instances of a child leading people to Christ might be cited.

*They are a powerful ministry for good.* Then train them up for God.

**Old Men's Counsels.**—"But he forsook the counsel of the old men" (1 Kings xii. 8).

*Why do young people so often forsake the counsel of old men?*

Because it is often contrary to their own tastes. They think that older people have no sympathy with them, that times have changed, and old-fashioned ways are out of date.

*Why should young people follow the advice of age?*

The world has always proved that it is prudent to follow the counsels of the old and wise. They have had more experience; and the aged can take a more impartial view of things.

**Right side, The.**—"Who is on my side—who?" (2 Kings ix. 32).

There is a wrong side. A choice to be made.

Jesus needs friends to be on His side.

We cannot take the side of Jesus too soon.

If we take Jesus' side, He will take ours.

**Roses.**—"I am the rose of Sharon." Lessons to learn from the rose.

**R**efreshing influence.—The name of Jesus is sweet.  
"Suffer little children," &c.

**O**pening as a rosebud.—Mark the childhood of Christ—as a lad in the carpenter's shop. Sun's rays open the bud till the full glory is seen. So study Christ's life and how He grew.

**S**uffering thorns always found near the rosebud. So Christ suffered—the crown of thorns—and we, His disciples, must expect suffering too.

**E**verlasting flowers always fade; but the contrast is, that Christ's life and influence never. It is from everlasting to everlasting. The same yesterday, to-day, and forever.

Learn how we may possess the Rose of Sharon.

**Seeing Jesus.**—"We would see Jesus" (John xii. 21). You may see Jesus in the works of His hands, in His Word, in His sanctuary, in literature, music, art, science, in your own homes, and in heaven. We should strive to see Him, because:

He is the best model for our own life.

It will help us to enjoy the gifts and blessings of life.

We shall better understand the mysteries of life.

It will qualify us for the duties of life, and help us to endure its afflictions.

It will secure for us the glories of life.

**Somebody's Bairn.**—Down Princes Street, Edinburgh, there came rushing a carriage and horses, for the horses had taken fright. The road was instantly cleared for them, but at the end of the street stood a little child, quite unconcerned and unconscious of its danger. The people seemed paralyzed with fear; but none went to the rescue,

## 90 Gospel Seed for Busy Sowers

Suddenly, a Scotchwoman saw the danger and urgency, and springing forward like lightning, caught up the child in her arms, at great danger to herself. The crowd gathered round, enquiring, "Is that child yours." "No," she said, "it is not mine—I do not know whose it is—but it is *somebody's bairn*."

**Speak, Lord, for Thy Servant Heareth (1 Samuel iii. 9).**

A child may receive a message from God.

A child often needs the call from God interpreted to him.

It needed Eli to tell Samuel that God spoke.

The child must be taught that God speaks in nature, providence, conscience, and the Bible.

Also, that the child Samuel is the model of how a message from God should be received with simplicity, readiness, and obedience.

That a child may deliver a message from God.

Samuel had to convey a fearful message to Eli.

Often has the voice of a child spoken home to the conscience of a man—father, or brother.

### **Spiritual Language of Flowers.**

Daisy—looking unto Jesus.

Violet—quiet influence for Jesus.

Canary-creeper—life of faith in Jesus.

Evening primrose—songs in the night.

Rose—unselfishness.

Pansy—God's thoughts about us.

Snowdrop—purity.

Forget-me-not—remembering Jesus.

Lily of the valley—thankfulness.

Sunflower—waiting upon Jesus.

### **Bible Trees, Lessons from.**

Apple-tree—rest in the Lord.

Palm-tree—kept for the Master's use.

Cedar-tree—strong in the Lord.

Fig-tree—fruit unto God.

Olive-tree—the beauty of holiness.

Almond-tree—bringing good tidings.

Vine—abiding in Christ.



**Tongue, Power of the** (Proverbs xii. 18).

- I. *The sword tongue*—sarcasm, hatred, unkindness, malice, slander, reproach, coldness.
- II. *The healing tongue*—forgiveness, love, consolation, Gospel message, prayer.

**Watchfulness.**—"Watch!" (Mark xiii. 37). Christ's coming in judgment to Jerusalem. His coming to judge the world—when, we cannot tell. He comes to all, individually, at death. He comes to many in childhood. Therefore, be ready—watch.

**W** Your *words*—the unruly tongue.

**A** Your *actions*—words lead to actions. The battle of words, then the battle of fists.

**T** Your *thoughts*—words and actions spring from thoughts. God knows our thoughts.

**C** Your *company*—beware of evil companions.

**H** Your *hearts*—If a timepiece loses, it is no use altering the hands, but the regulator. That being right, then time is right. So if our words, actions, thoughts, and company are to be right, we must have Christ in the heart.

## Missionary Addresses and Anecdotes

**Child's Enthusiasm and its Result, A.**—A minister who went to preach in a northern village, on his arrival asked to be driven to Ebenezer Chapel. The driver said, "Ebenezer? O, you mean 'Little Charlie's chapel,' don't you?" "No, I mean Ebenezer." "Ah!" replied the cabman, "we always call it Little Charlie's chapel. Charlie laid the foundation stone." The fact is, the people wanted a new chapel; but as they were poor, and materials dear, they gave up the scheme. But a day or two afterward, a little boy came up to the minister's door, and rang the bell. The minister himself answered the ring, and found Charlie at the door with six bricks in his toy wheelbarrow. The lad flushed up, and said, "I heard you had given up the idea of a new chapel, so I brought you these six new bricks, that a builder gave me, to start with." The minister called a meeting of the people, related the incident, and it had such a powerful effect upon them, that hope took the place of despondency, and now stands a chapel costing £5,000, as the result of Charlie's example.

**China for Christ.**—A working man recently went to the office of a Missionary Society, and placed a bag on the table before the secretary. "What is this?" he was asked. "I have been keeping my sisters, and when I would not let them contribute toward the household expenses, they saved the money. There it is, so I want it to go to the China work." Being counted, the amount was found to be £40.

**Curious Custom, A.**—The Kaffirs bury a pipe, tobacco, a flint, and a knife, beside the body of a dead man, believing that the deceased will require these things when he wakes up on the other side.

**Generosity, True.**—A woman who was known to be very poor, came to a Missionary meeting at Wakefield,

and offered to subscribe one penny a week to the Mission fund. "Surely," said one, "you are too poor to afford this?" She replied, "I spin so many hanks o' yarn every week for my living, and *I'll spin one hank more*, and that will furnish a penny a week for the Society."

**"I must finish my task."**—When Stanley found Livingstone in the heart of Africa, he begged the old hero to go home. There seemed to be every reason why he should go back to England. His wife was dead, his children lived in England, the weight of years was pressing upon him, the shortest march wearied him, he was often compelled to halt many days to recover strength after his frequent attacks of prostrating illness. Moreover, he was destitute of men and means to enable him to make practical progress. But, like Paul, none of these things moved him; nor counted he his life dear to himself. "No, no," he said to Stanley; "to be knighted, as you say, by the Queen, welcomed by thousands of admirers, yes—but impossible. It must not, cannot, will not be. I must finish my task."

**Marvellous Power of the Gospel in Fiji.**—Rev. J. Calvert, missionary to the Fijians, said: "When I arrived at the Islands, my first duty was to bury the remains of eighty victims whose bodies had been roasted and eaten in a cannibal feast." Could the Gospel tame such people as these cannibals? Mr. Calvert answers—"I lived to see some of those who had taken part in that human feast gathered about the Lord's table, and members of the Church." In 1835 there was not a Christian in Fiji; in 1898 there were 3,262 native preachers, 1,311 places of worship of the Christian religion, over 45,000 Church members, and nearly 35,000 Sunday-school scholars.

**Missions a Failure!**—Nay, they are approved by the logic of history as a glorious success every way. The East India company years ago recorded "that the sending of missionaries to India is the maddest dream that ever entered human mind." Sir R. Thompson, Lieutenant-Governor of Bengal in 1882, says, "Christian missions have accomplished more for the good of India than all other agencies combined."

## 94 Gospel Seed for Busy Sowers

**Missionary Enthusiasm.**—Mr. Moody some years ago went to Edinburgh and stayed there a whole week on purpose to hear one man speak—Dr. Duff, a returned missionary. “A friend told me,” says Mr. Moody, “a few things about him, and I went to light my torch with his burning words. My friend said that the year before, when Dr. Duff was speaking, he fainted in the midst of his speech. When he recovered, he said, ‘I was speaking for India, was I not?’ and they replied that he was. ‘Take me back that I may finish my speech.’ Notwithstanding the entreaties of his friends, he insisted, and went. Resuming, he then said: ‘Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true, Mr. Moderator, that Scotland has no more sons to give to Christ? If true, although I have spent twenty-five years there, and lost my constitution, I will be off to-morrow, and go to the shores of the Ganges, and there be a witness for the Lord Jesus.’”

To Christianity this is preëminently the age of opportunity. Never before did the world offer anything like the same open field as at this moment. The call to the Church is “Go ye into all the world, and preach the Gospel to every creature.”

**Missionary's One Book, The.**—When Dr. Duff first went out to India, the ship in which he sailed was totally wrecked on a reef of rocks, and he was cast on a small and desolate island. All his eight hundred volumes of literature and learning were swallowed up by the raging waves. But one book was cast on the open beach in the morning, and that was a large copy of Bagster's Bible. This was his outfit when he reached India; this was his weapon against the power of darkness. “Blessed be God,” he wrote, “I can say they are gone, but the Bible remains.” He went to India determined, like Paul at Corinth, “to know nothing but Christ and Him crucified.”

**Missionary Orders.**—It was the Duke of Wellington who heard a young man once question the worth of foreign missions, and said, “You forget your marching orders. They are, ‘Go ye into all the world and preach the Gospel.’”

**Missionary Outline** (Matthew ix. 36-38).

Command—"Pray" (ver. 38; 2 Thessalonians iii. 1).

Consecration—"Pray ye" (ver. 38); "Disciples" (ver. 37).

Christ—"Lord of the harvest" (ver. 38; Philippians ii. 10, 11).

Commission—"He will send" (ver. 38; Matthew xxviii. 19, 20; John i. 6).

Compensation—"Harvest." Three times. Number of fullness (vers. 37, 38; Psalm cxxvi. 6).

"Compassion" (ver. 36).

"Therefore" (ver. 38).

Conception of the work (ver. 37).

Harvest plenteous.

Laborers few.

**Powerful Argument, A.**—A missionary in the West Indies having called on the people for a little help in spreading the Gospel, a poor negro came forward, and putting his hand in his pocket, pulled out some silver, which, when counted, was found to amount to upwards of twelve dollars. When asked if he were not giving too much, he said, "God's work must be done, massa, and I may soon be dead."

**Sin and the Sin-Bearer.**—Not long ago, a man went to Bombay heavily laden with massive iron chains. He came from North India, and it is said the railway authorities charged him double fare—for himself and for his load. He was a Mohammedan, and was bound for Mecca on a pilgrimage. When he was asked why he was so loaded, and carried such a crushing weight, he told the folks that, when a young man, he was very wicked, and as he desired to part with his evil ways, he determined to chain himself to keep himself from sin. Some one should have read Luke iv. 18 to him.

**True Generosity.**—A poor blind girl once brought her minister thirty shillings for the Missionary Society. Surprised that she should offer so large a sum, he said, "You, a poor blind girl, cannot afford to give so much as this." "I am indeed, sir, as you say, a poor blind girl; but not so poor as you suppose, for I can prove that I can better afford it than those who have eyes and their sight. I am

## 96    Gospel Seed for Busy Sowers

a basket-maker, and being blind, I can make them as well in the dark as in the light. I do not have to buy candles, so I hope you will take it all."

**What Came of One Seed.**—When John Williams, afterward martyred at Erromanga, went out to the South Seas, he carried with him a few choice bananas from the hothouses of the Duke of Devonshire at Chatsworth. On arrival they had become a mass of rotten pulp, and were thrown away on a heap as utterly worthless. Out of them, however, there sprang one plant of vigor and fruitfulness; and the product being resown, was the origin of the now common banana of the South Seas, that still holds its own, though a more recently imported kind is also marketable. A fit type this of how mission work finds its issues—from many failures at first, with one or two successes, till the whole district is covered with knowledge of God.

## Topics on Temperance

"NO STONE SHOULD BE LEFT UNTURNED TO COUNTER-ACT THE GREAT CURSE OF INTEMPERANCE."

*Dean Stanley.*

**Drink Traffic, a Curse.**—"Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher and preacher, the man of business, the patriot and the legislator. Every other institution flounders more or less in hopeless difficulties; but the public-house holds its triumphant course."

*The Times.*

**Drink's Effect.**—Wine heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good man into an idiot, and the choleric into an assassin. It gives bitterness to resentment; it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity. Nor does this vice only betray the hidden faults of a man, and show them in their most odious color; but often occasions faults to which he is not naturally subject. Wine throws a man out of himself, and infuses qualities into his mind to which he is a stranger in his sober moments.

**Abstain.**—Why? Because drink has its

A ttractions.

B esetments.

S nares.

T roubles.

A ssociations.

I dlenesses.

N egllect.

**Advice Gratis.**—A gentleman, having called in his physician, said: "Now, sir, I wish no more trifling; my illness is serious, and my desire is that you should strike at the root of my disease." "It shall be done," said the physician; and lifting his walking stick, he smashed the wine decanter which stood on the table.

**After the Boy.**—During the recent Christian Endeavor Convention at Boston, one of the delegates came upon a man who had evidently been patronizing the bar of the hotel. The man buttonholed our friend, and said, quite

## 98 Gospel Seed for Busy Sowers

facetiously: "What are you fellows trying to do? Hot on temperance, I see by the papers. Do you think you can make a temperance man of me?" "No!" replied the delegate, "I fear not" (looking him up and down); "we could not do much with you, but we are after *your boy*." At this unexpected retort, the man said: "Well, I guess you have hit hard there. If somebody had been after me when I was a boy, I should have been a better man to-day."

**Alcohol and Health.**—Recent scientific researches in alcohol had resulted in showing that it was not a food, nor a useful adjunct to food; that, as a medicine, its place could be taken by other medicines as efficient; that its use was specially bad for children; and, that its use might be discontinued abruptly without mischief.

"Because" and "But."

"BECAUSE"—

A little drop of drink,  
Because I am so old;  
A little drop of drink,  
Because the weather's cold;  
A little drop of drink,  
To make me soundly rest;  
To make my food digest;  
Because I am so sad;  
Because I am so bad;  
Because the weather's warm;  
Sure it can do no harm;  
Because my neighbor's wed;  
Because my uncle's dead;  
Because 'tis Christmas Day;  
Because I can't say "Nay"—  
It cures them every one.  
Was ever such a remedy  
E'er found beneath the sun?

"BUT"—

A little drop of drink  
May lead to many more;  
And the man become a sot  
Ere many months are o'er.  
A little drop of drink  
Brings many a sad heartache;  
Makes the little child to quake;



May make bright eyes grow dim;  
 Takes the manhood out of him;  
 Brings "the wolf" to many a door;  
 Makes bare the cottage floor;  
 Takes the money from the bank;  
 Brings down the highest rank;  
 Sinks the man below the brute;  
 Brings forth but sorry fruit—  
 Ponder it, neighbor, well,  
 A little drop of drink  
 Can bring a soul to hell!

**Blue Ribbon Badge, The expensive.**—A young man in a London omnibus noticed the blue ribbon badge on a fellow-traveller's coat, and asked in a bantering tone how much he got for wearing it. "That I cannot say exactly," replied the other; "but it costs me about £20,000 a year." The wearer was Frederick Charrington, son of a rich brewer. He had been convinced of the evil of the beer trade, and refused to continue in it at the expense of the above-stated income.

**Cause of Poverty.**—A doctor was walking along a country road, when an old man met him who had a bottle of whiskey just peeping out of his coat pocket. "Is this the way to the poorhouse, sir?" asked the old man, pointing in the direction in which he was walking. "No, sir!" said the physician; "but this is"—pointing to the bottle of whiskey.

Where there's drink there's danger.

Desire for more.

Anxiety of friends.

Neglect of duty.

God's grace slighted.

Excess.

Ruin.

**Downward Steps of Intemperance.**

Beauty spoiled.

Strength sapped.

Honor humiliated.

Steps stumbled.

Influence forfeited.

Erring vision.

Life loathsome.

## 100 Gospel Seed for Busy Sowers

**Drawn unto Death.**—Temperance Study (Proverbs xxiv. 11, 12).

- I. *The objects of our compassion.* Their number.  
Their peril: Physical death, social death, eternal death.  
Their enticements: Appetite, external temptations.  
General customs. The text should inspire our hope.
- II. *The methods we should adopt.*  
Moral suasion; united effort; use of the pledge; educate the people; influence public bodies; and personal example.
- III. *The danger against which we should guard.*  
Neutrality condemned. If thou forbear, &c.  
Indifference and unconcern.

**General Grant and his Soldiers.**—The General was in command of the forces before Vicksburg, and on one occasion several of the officers were in conversation. One of the company invited the rest to a social glass of wine and the invitation was accepted with one dissentient, who gave as his reason that "he never drank." The hour passed, and each went away to his respective command. A few days after this, the officer who declined to drink received an order from the General to report at headquarters. "You are the officer who never drank, I believe?" The officer replied in the affirmative. "Then you are the man I have been looking for to take charge of the commissariat department, and I appoint you to that duty." He served through the war in that capacity, and afterward, when Grant became President, the officer who never drank was again called into requisition for important public business.

**Heart-beats.**—Sir B. W. Richardson preached a good temperance sermon by a scientific experiment. A friend was praising wine, and saying he could not get through the day without it. "Will you feel my pulse, as I stand here?" asked the doctor. He did so. "Count it carefully. What does it say?" "74." The doctor went and lay down on a sofa and asked for the pulse to be counted again. "It has gone down to 64," his friend replied, in great astonishment. "When you lie down at night," the physician said, "that is the way nature takes rest. You

may be unconscious of it, but it is a fact; 10 strokes less a minute. Multiply that by 60, and it is 600. Multiply by 8 hours, and it makes a difference of 5,000 strokes. When you do not take alcohol, that is the rest the heart gets. But when you take wine, or grog, you do not get all that rest; for the use of alcohol increases the number of strokes, or beats of the heart. It adds quite 15,000 extra beats daily. Next day you feel quite unfit for the work of the day—and no wonder.”

**Helping Hand, A.**—A cabman signed the pledge at the suggestion of the Rev. C. Garrett, but soon after he broke it. Conscience-stricken, he kept out of the way of his friend; but Mr. Garrett was not to be put off; and found him out, in his miserable plight, and said to him: “John, when the road is slippery, and your cab-horse falls down, what do you with him?” “I help him up again,” replied John. “Well, I have come to do the same; and the road you walk has proved slippery, and here’s my hand to help you up again.” The cabman’s heart was touched, and grasping the hand of his friend, said: “God bless you, sir! you will never have cause to regret this. I’ll never fall again, by God’s help.” And to this day he has kept his word and his pledge.

**How Should we be Our Brother’s Keepers?**  
(Genesis iv. 3–16).

- I. Love your neighbors (Leviticus xix. 18).
- II. Care for strangers (Leviticus xix. 34).
- III. Helpfulness (Deuteronomy xxii. 1–4).
- IV. Compassion (Zechariah vii. 9).
- V. Humility (John xiii. 12–14).
- VI. Love (Galatians v. 13–15).

**I told him—No.**

Somebody asked me to take a drink.

What did I tell him? What do you think?

I told him—No.

Somebody asked me one day to play

A game of cards. And what did I say?

I told him—No.

Somebody laughs that I will not swear,

And lie, and steal; but I do not care.

I told him—No.

## 102 Gospel Seed for Busy Sowers

Somebody asked me to take a sail  
On the Sabbath day. 'Twas of no avail.  
I told him—No.

If sinners entice thee, "consent thou not,"  
My Bible said; and so, on the spot,  
I told him—No.

**Interesting Experiment, An.**—Dr. Ridge some time since took various pots and put cold water into them, planted in them cress and other kinds of seeds, and put them under a glass shade. Into some of these pots he put a little quantity of alcohol, and into others a larger quantity, and he found that the seeds in the pots which had only cold water grew very much better than those with the alcohol. "Thus it was proved that alcohol, even in a very diluted solution, retards vital process."

**Public-House Sign.**—A lad was passing a public-house the other day, and, seeing a drunken man lying in the gutter, in front of it, he opened the door of the public, and called out, "Mister, your sign has fallen down." The publican went outside, saw the sight, and started down the street to catch his faithful informer. Publicans could well label their victims with the inscription, "Specimen of the work done inside."

**Purity at all Cost.**—Dr. Arnold, of Rugby, finding that two or three of the boys had been guilty of impurity of both speech and action, he promptly dismissed them from the school. The directors, meeting later on, took the Doctor severely to task for the drastic measures he had resorted to, and said "at that rate the college would soon be empty." He simply replied that he "would rather see the number reduced to twelve, and have purity of thought and action, than bad moral influence to have a foothold."

### Reasons for Abstaining.

My head is clearer.

My heart is lighter.

My health is better.

My purse is heavier.

My eyes are keener.

My limbs are stronger.

My life will probably be longer.

Then—can I, may I, ought I, shall I abstain? How often one hears folks say, “Only weak-minded people sign the pledge.” Here is a short list of men who have done this. Judge if they belonged to the “weak-minded class.”

Abraham Lincoln.	Dean Hook.
John Wesley.	Dr. Guthrie.
Garibaldi.	Sir H. Havelock.
Dr. Livingstone.	Benjamin Franklin.
John Milton.	Sir B. W. Richardson.
Richard Cobden.	John Bright.
D. L. Moody.	J. B. Gough.
Archbishop of Canterbury (Dr. Temple).	

This list could be lengthened indefinitely. Therefore sign the pledge.

**Shake Hands.**—Interest wins. Indifference repels. A smile, a touch of the hand, a kindly word, may win the stranger when the eloquent sermon of the pastor and wise words of the teacher have failed. “I like Mrs. Reynolds,” one boy said to another in the Band of Hope, “’cause she always shakes hands with everybody.”

**Sound Logic.**—A colored lecturer recently said, “When I see a man going home with a gallon of whiskey, and a half-pound of meat, dat’s temperance lecture enough for me; and I sees it every day. I know that everything in his house is on the same scale—a gallon of misery to half-pound of comfort.”

Bread is dear, but alcohol is dearer; for a couple of pints of alcohol cost more than 22 lbs. of bread. Besides, 2 lbs. of bread are more nourishing than 100 pints of alcohol.

Bread gives strength; but alcohol gives a transitory, unnatural excitement, and enervates the workman—exhausts strength, empties the purse, clouds the intellect, and perverts the conscience.

**Temperance Cause, The, Points about.**—Some regarded it as a fad, yet it lay at the base of the material, moral, social, and religious progress of the nation.

If it succeeded, England’s sun would rise higher; if it failed, England would sink in the scale of nations.

## 104 Gospel Seed for Busy Sowers

"I did not take up temperance, it took me up."

*F. R. Havergal.*

Drink sows seeds which *always* yield an abundant harvest.

Brandy makes marks that no water can wash away.

Temperance puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the whole constitution.

The quartette of drink, debt, dirt, and doubt, is to many a man but another version of the game of "Follow your leader." The *cause* of drunkenness is drink; the cure is total abstinence.

Protestant and Christian Britain is annually spending a million pounds on the world's salvation, and ninety-five millions on strong drink.

We have ten millions of children among us—4,000 born daily. They want training; so total abstinence principles are safe; but moderation is botheration.

*Preaching* is good; *practice* is better.

Everywhere in the Bible, water, not alcohol, is the symbol of life.

Beer is never as flat as the man who drinks it.

Of 611 paupers found in the Edinburgh poorhouse not one was an abstainer, and 407 admitted that their poverty was due entirely to intemperance.

**Temptation** (James i. 12).—"Blessed is he that endureth temptation." Blessed—written on the porch entrance to life. Endureth—we should alter to *escapeth*. If you have trials at home or at school, do not rebel; but overcome. Latin and mathematics are taught as mental drill. The uniform does not make a soldier, but drill. Equip yourselves, then.

The above advice is from an old man. Good advice it is, although irksome. The daily practice of piano-forte scales is drudgery; but it is the brilliant player in embryo, developing and plodding on, to overcome the difficult transitions.

A father sent his lad with a bundle of waste-paper to the town (one mile). The lad rebelled. The day was

hot and the load heavy, and he gave up. His father met him on the way, and told him to plod on. Opening the parcel on his arrival, the lad found a coin which represented so much a pound for his reward. The lad *then* wished the parcel had weighed *heavier*.

**Two Ways.**—There are but two ways; and you have to choose which you will lead your children in. One is the broad, winding, indistinct, slippery *path of moderation*, and you may take your lambs there if you will. But look down the road, is it not red with blood? Have not a host of lambs perished already there? Look down at the road, and what do you learn? That if you take your class of ten along that road, one of them will perish. Then there is the other—the plain, straight, safe path of *total abstinence*. There is no lion there, nor any ravenous beast that goeth up thereon. It goeth close by Calvary. Lead your children in that direction, and remember you are responsible for the path in which you lead them.—*Rev. Chas. Garrett.*

**Upsetting Sin, The.**—One night at a meeting, a negro prayed earnestly that he and his brethren might be preserved from what he called their “upsettin’ sins.”

“Brudder,” one of his friends said, “you ain’t got the hang ob dat ar word. It’s ‘besettin’,” not ‘upsettin’.”

“Brudder,” replied he, “if dat’s so, it’s so; but I was prayin’ de Lord to save us from de sin ob ’toxication, and if dat ain’t a upsettin’ sin I dunno what am.”

Sure enough, the old negro was right. Drunkenness is the upsetting sin—upsetting homes and characters; upsetting manhood, womanhood, and sweet childhood; upsetting and downtreading loves, hopes, and joys. The only safe way is to abstain from strong drink of every kind. The total abstainer is secure against the “upsettin’ sin.”

### Why we should abstain.

The need of Temperance (1 Corinthians ix. 25; Titus i. 8; ii. 2; Proverbs xxi. 17).

Tempting others to drink (Habbakuk ii. 15).

Men of Temperance (Proverbs xxi. 17; xxiii. 21; xxxi. 4; Isaiah xxviii. 1, 3, 7).

## 106 Gospel Seed for Busy Sowers

The drunkard (Deuteronomy xxi. 20, 21; 1 Samuel xxv. 36; Daniel v. 1, 4, 5).

Seek Temperance (Galatians v. 23; Ephesians v. 18; 2 Peter i. 6).

The curse of wine (Proverbs xx. 1; xxiii. 29-32).

The drunkard's fate (Nahum i. 10; 1 Corinthians vi. 10).

The Christlike way (1 Corinthians viii. 13).

**W**ater is God's gift.  
ater is a thirst quencher.  
ater is cheap and wholesome.  
ater is ever a friend.

*Therefore fill your glass with water.*

**B**eer is man's invention.  
eer increases thirst.  
eer empties the pocket.  
eer enervates the worker.

*Therefore refuse its friendship.*

**"Wine is a Mocker"** (Proverbs xx. 1).—A very wise man years ago penned the above. A mocker promises something he cannot give. It promises strength, but brings weakness. Strong people take it to keep up strength; the sickly to make well. Soldiers, sailors, miners, laborers—all have taken it to help—but testimony proves that it deceived them. Years ago in Abyssinia, the British troops took a dangerous march. The General made them drink tea during 400 miles of a dangerous route—a sickly climate and rough roads. One man only fell through sickness. Travellers, athletes and others, abstain. Adam Ayles, who travelled 110 days in the Arctic regions, and planted the Union Jack nearest the North Pole, was an abstainer. Wine mocks by pretending to warm. It is a physical delusion. Nansen says "I took a decided stand against stimulants of all kinds." Wine to a man is like spurs to a tired horse. Be not deceived then.

**Wine mocks**

At religious truth.

At God and the good.

At the cry of helpless children.

At sin and its consequences; therefore it brings us into bad company.



Wine-bibbers are not good company for the young.  
Drink brings men to rags and poverty.  
Choose your friends from among Christian abstainers.

**Woes of Drink** (Proverbs xxiii. 29-35).—Man's tendency to sin warns us against strong drink.

As the cause of quarrel and strife among men (ver. 29).

As causing bloodshed and injury (ver. 29).

As bringing weakness and disease to the physical system.

As a tempter, which seduces men to destruction (vers. 31, 32).

As exacting lustful passions (ver. 33).

As fastening the chain of habit from which escape is well-nigh impossible (ver. 35).

## Slings and Arrows

**All-Seeing One, The.**—"Robert," said a man, winking slyly at a clerk of his acquaintance, "you must give me good measure; your master is not in." Robert looked steadily into the man's face, and replied, "*My* Master is always in."

**Arithmetic of Salvation.**—The arithmetic of full salvation may be stated thus:

- I. Sin subtracted.
- II. Grace added.
- III. Gifts divided.
- IV. Peace multiplied.

**Bible, The, our Guide.**—The very day we allow the Word of God to take a secondary position as a guide, we switch off the main line leading to the city of the eternal. The Bible is the precious storehouse and the Magna Charta of a Christian. There he reads of his Heavenly Father's love and of his dying Saviour's legacies; there he sees a map of his travels through the wilderness, and a landscape, too, of Canaan, and is delighted with the blessed prospect, and amazed at the rich and free salvation.

**Character, What is?**—The original word for character signifies "I engrave on the marble." Character is what we are: not what we do, nor what we say; that is profession. Character is what we are: not what we seem—that is appearance; not what people think we are—that is reputation.

**Civility.**—Take one hundred and one, and to it affix the half of a dozen, or if you please, six. Put fifty to this, and you shall see what every good child to all others should be—CIVIL.

**Christian, Out-and-out.**—The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little

acquainted with the joy of the Lord. Why should we live half-way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads? If we would only climb higher, we should walk in the light of His face.—*Alex. Maclaren, D. D.*

**Contentment and Covetousness.**—Contentment turns want into wealth. Covetousness is a canker, which eats into the richest robes and the most costly treasures. Contentment is the philosopher's stone, which turns all it toucheth into gold. The poor man is rich with it, and the rich man is poor without it. He has most who coveteth least.

**Cure for Loneliness.**—A poor woman living alone in the middle of a dense forest, in a small cottage, was once asked if she did not feel the loneliness very much. "Oh, no!" was the reply, "for Faith closes the door every night, and Mercy opens it every morning."

**Doubt and Unbelief.**—Christ never failed to distinguish between doubt and unbelief. Doubt is "*can't* believe"; unbelief is "*won't* believe." Doubt is honesty; unbelief is obstinacy. Doubt is looking for the light; but unbelief is content with darkness.

**Earthly and Heavenly Treasure** (Matthew vi. 19).—The treasures of earth are evanescent. The lawful possession of earthly treasures is no sin. Lay up treasure in heaven, because its bank is strong in its independence. The omniscience of the Banker is the very best security, because this bank can never be broken into. It is the only bank that can keep you at death. You cannot well trade with English money in France; you must change it into French money. No earthly bank can change coin to ferry you across Jordan. Bank not with evil any longer.

**Fishers of Men.**—A clever old fisherman, who was generally successful when others were not, gave the following reply when asked how he managed it: "Sir, there are three rules for trout-fishing which you must mind. The first is, keep yourself out of sight. The second is, keep yourself farther out of sight. The third is, keep yourself still farther out of sight." If we want to become winners of souls we must be hidden behind Christ.

## 110 Gospel Seed for Busy Sowers

**Forgive your Enemies.**—In a Church Missionary school in Western Africa a little negro child was beaten by one of her fellow-scholars, and was asked, "Did you beat her again?" "No," she replied, "I left that to God."

**Free Choice, A.**—I ask my little boy, who is but five years old, to repeat to me the multiplication table. He is perfectly excused in answering, "I don't know; I am not old enough to learn it." But if I ask him at twenty years of age to repeat the table, and he cannot do it, then his ignorance would be his fault and disgrace. It was not his fault to be borne in ignorance of the multiplication table; but it would be his fault to remain so. He had a free choice between instruction and ignorance. Precisely so is it with sinners: their guilt does not consist in being born in sin, but in remaining sinful.

**God's Special Care.**—A father does not deal with his children by one and the same universal rule. The delicate child is the most shielded; the infirm is the most helped; the timid is the most encouraged; the dull is the most taught; the tempted is the most prayed for; the returning is the most rejoiced over. So your Heavenly Father knoweth you all individually.

**God's Unchanging Love.**—Mr. Spurgeon once went to the country to see a friend, who was building a barn at the time. The barn had a vane; and the words, "God is love," were on it.

"Do you mean by that that God's love is as changing as the wind?" he asked.

"No," was the answer; "I mean that God is love, no matter which way the wind blows."

**Go tell.**—The Resurrection call of the Lord Jesus is, "Go." Up to the Cross it was, "Come"; but after, it is "Go." If you have "Come," then to you the risen Lord says, "Go."

**Hiding and Revealing.**—God sometimes hides Himself in nature that He may reveal Himself in providence; He sometimes hides Himself in providence that He may reveal Himself in grace; and He sometimes hides Himself in grace that He may reveal Himself in glory.

## Home, What is?

It is a world of strife shut out, a world of love shut in.

The place where the great are small, and the small are great.

The father's kingdom, the child's paradise, and the mother's world.

The place where we grumble most, and are treated best.

The centre of our affection, around which our heart's best wishes twine.

The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

**Hopeful Spirit, A.**—On a sun-dial which stands upon the pier at Brighton is inscribed this hopeful line. "'Tis always morning somewhere in the world."

**How Little Things Hinder.**—It is amazing what little things sometimes keep men from becoming Christians. "A man once came to me," says Moody, "and told me his business was that of selling a particular kind of soap, which was advertised to do remarkable work in taking out *grease spots*. Said he, "the soap will do all that it is advertised to do; but the truth is, it *rots the clothes*—and so, if I become a Christian I must give up my business, and I can't afford to do it."

**I canna' Speak for Him.**—An old Scotch minister proposed to keep back from the Lord's table a young woman whose knowledge he found grievously neglected. Rising to go, she burst into tears, "It's true, sir, I canna' speak for Him, but I think I could die for Him." She was admitted.

**Idleness.**—Idleness is the key of beggary, and the root of all evil. If the devil catch a man idle, he will set him to work, find him tools, and before long pay him wages.

## Idle Talk.

Words are like leaves, and where they most abound  
Much fruit of sense beneath is rarely found.

## 112 Gospel Seed for Busy Sowers

**Importance of Little Things.**—The greatest evils of life have had their rise from something which was thought of too little importance to be attended to.

*Bishop Butler.*

**Industrious Men.**—John Wesley, one of the most laborious of men that ever lived, always preaching or travelling, never waited for time, but as he travelled, wrote his notes, his sermons, and his journals. He also read on horseback from volumes of "Church History." during 1784 he preached 568 sermons, and travelled many hundreds of miles.

Dr. Adam Clarke, at the age of 22, studied the Latin, Greek, Hebrew, and French languages.

### Little Kindnesses.

A cup of water timely brought ;  
An offered easy chair ;  
A turning of the window-blind,  
That all may feel the air ;  
An early flower, bestowed unasked ;  
A light and cautious tread ;  
A voice to softest whispers hushed,  
To spare an aching head —  
Oh, things like these, though little things,  
The purest love disclose !  
As fragrant atoms in the air  
Reveal the hidden rose.

### Lord's Prayer, Spirit of the.

A filial spirit—" Father."  
A catholic spirit—" Our Father."  
A reverential spirit—" Hallowed be Thy name."  
A missionary spirit—" Thy kingdom come."  
A dependent spirit—" Give us this day our daily bread."  
A penitent spirit—" Forgive our trespasses."  
A forgiving spirit—" As we forgive," &c.  
A watchful spirit—" Lead us not into temptation," &c.  
A believing and adoring spirit—" For Thine is the kingdom," &c.

**Marching Orders.**—Each day read your chapter or passage with the idea that you are receiving your marching orders; that there is some new service to render, some new duty to perform, some new virtue to acquire. Let the attitude of your soul be indicated by Samuel's words, "Speak, Lord, for Thy servant heareth." When you hear, do!—*F. B. Meyer.*

### Men Wanted !

Give us men !

Men from every rank :

Men of thought and reading,

Men of light and leading,

Free and fresh and frank,

England's wealth and welfare speeding ;

Men of faith and not of faction,

Men of lofty aim and action :

Give us men, I say again,

Give us men !

Give us men !

Strong and stalwart ones :

Men whom purest honor fires,

Men who trample self beneath them,

Only let their Country wreath them

As her worthy sons,

Worthy of their sires !

Men who never shame their mothers ;

Men who never fail their brothers ;

True, however false are others ;

Give us men, I say again,

Give us men !

Give us men !

Men who, when the tempest gathers,

Grasp the standard of their fathers,

In the thickest fight :

Let the cowards cringe and falter,

Men who strike for home and altar,

God defend the right !

True to truth, though lorn and lonely,

Tender—as the brave are only ;

Give us men ! I say again,

Give us men.

## 114 Gospel Seed for Busy Sowers

Give us men !  
Men, whose lives reflect the beauty  
Of the saints of olden time ;  
Men who know and do their duty,  
As from rock to rock they climb :  
If they stumble, born of woman,  
All the humbler, all the stronger  
Haply struggling on the longer ;  
Not angelic, nobly human,  
Very men of flesh and blood,  
Yet of heaven's own brotherhood,  
Men of God ;  
Give us men, I say again,  
Give us men.  
E. H. BICKERSTETH.  
(*By permission.*)

**No Cross, no Crown.**—When the founder has cast his bell, he doth not presently hang it up in the steeple, but first tries it with his hammer, and beats upon it from every side to see if any flaw be in it. Christ doth not presently, after He hath converted a man, convey him to heaven ; but suffers him first to be beaten upon by manifold temptations, and after advanceth him to the crown.

**Only a Little Seed.**—A gentleman once carefully tried the experiment of trying to raise a harvest from one little seed. He planted a kernel of corn, and next spring it yielded two full ears. The next year he planted the corn of those two ears, and had, as a result, nearly a bushel of shelled corn. Again, yearly, he repeated the experiment, and at last was rewarded with an abundant harvest.

**Only one Life.**—In a private journal of a lady recently deceased were found these words: "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show, to any fellow-creature, let me do it *now*. Let me not defer, or neglect it, for I shall not pass this way again."

**Piece of Paper, A.**—I was asked to go to a public-house in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I



asked her how she had found the Lord. "Reading that," she replied, handing me a torn piece of paper.

I looked at it, and found that it was part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion.

"Where did you find this newspaper?" I asked.

She answered, "It was wrapped around a parcel sent to me from Australia."

Talk about the hidden life of a good seed—think of that! A sermon preached in London, conveyed to America, then to Australia, part of it torn off for a parcel despatched to England, and after all its wanderings, giving the messages of salvation to that woman's soul! God's Word shall not return unto Him void.—*F. B. Meyer.*

**Power of a Godly Life.**—A native in India once came to a missionary in a lone station, and asked to be baptized. The missionary enquired where he had heard the Gospel, and how he had come to that knowledge and desire. The man replied, "I have not *heard* the Gospel preached; but I have lived near a man who has *lived* it."

**Power of Example.**—Rev. H. Robjohns, of Australia, relates:—"Before us was a narrow bridge, and between us and the bridge were several thousand sheep. They would have taken a long time going over, and would have checked our entry into the town, but for a clever plan of getting the sheep over. A few sheep are trained as a sort of decoy. They are at first pet lambs, and then, in time, pet sheep. They are kept by the authorities, who have the control of the bridge, and are let to the sheep-drovers for so much, in order to effect a speedy passage over the bridge. The keepers of the pet sheep go first, then the pets follow, and then follow the two or three thousand of the *mob*, as they are called here."

**Practical Hearing.**—A poor woman in the country went to hear a sermon in which the use of dishonest weights and measures were condemned. Under the preaching she was much affected. Next day her minister, whilst visiting in the village, called upon the woman and

## 116 Gospel Seed for Busy Sowers

asked her what she remembered about the sermon. She admitted having a very poor memory; "but," said she, "I remembered to burn my bushel-basket."

**Prayer, What is?**—Prayer is the ready cry of the soul to God. It is to faith what the sun is to the flower, what the water is to the plant, what the moon is to the tides, what the manure is to the ground, what the food is to the body, what the oil is to the machine, what the pipe is to the cistern, what the wire is to the electric battery. Faith cannot exist without prayer.

**Proverbs, Value of.**—Proverbs are wisdom boiled down, truth closely packed, precious things in small parcels. It takes a wise man to make proverbs—hence the wisdom of Solomon stood him in good service to write them.

Dr. Guthrie says:—"I was brought up on oatmeal porridge, the Shorter Catechism, and the Book of Proverbs." Such a diet raises strong, stalwart, able men with grit, muscle, and good sense. Many a man would have saved money by studying and heeding the Book of Proverbs. One business man would always present a copy of this book to every new clerk upon entering his employ.

### **Sabbath, The.**

The golden link in the chain of days.

The brightest jewel in the week's coronet.

The week's incense.

The diamond in the ring of the week.

A golden fingerpost that points to an everlasting rest.

Blest day of God, most calm, most bright.

The first and best of days.

**Self, Fear of.**—"I am more afraid of my own heart," said Luther, "than of the Pope and all his cardinals. I have within me the great Pope—self."

**Similitude and Illustration.**—Christ's habit was not so much to tell what things were, as to draw pictures of them, and mention some familiar thing they were like—as a boy really knows more about the earth when told it is shaped like a big cricket ball, than when taught to say

that it is "an oblate spheroid with a polar diameter of 8,000 miles." A truth *felt* is more than a truth *stated*. So Christ spake in parables, as a means of attracting attention, and to stimulate enquiry.

**Spiritual Vitality.**—Sir Walter Scott relates, in his autobiography, that when he was a child one of his legs became paralyzed, and when medical skill failed, a kind uncle induced him to exert the muscles of the powerless limb by drawing a gold watch before him on the floor, tempting him to creep after it, and thus keeping up and gradually increasing vital action and muscular force. So God deals with us in our spiritual childhood, and the weakness of our faith. He holds the blessings before us, so as to incite us to creep after them. How weak our efforts; how slow our movements! But spiritual vitality is elicited, developed, and strengthened by these efforts, slow and weak as they are.

**Talents not for Ornament.**—Man is not placed upon earth merely to be a passive recipient of favors from heaven. Oliver Cromwell once, when visiting one of our great churches, discovered in one of the niches in the side chapel a number of silver statues. "What are these," he asked sternly of the Dean. "Please, your highness," he replied, "they are the Twelve Apostles." "The Twelve Apostles, are they? Well, take them down at once and coin them into money—that, like their Master, they may go about doing good."

**Talking and Doing.**—Two rival architects were once consulted for the building of a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built. The other, who got up after him, only observed that what his brother had *spoken* about, he could *do*, and thus gained his cause.

**Tears, Language of.**—Tears are the common language of sympathy in all time, among all people throughout the world. "I was standing by a Dutch ship at Amsterdam, and watched a company of stalwart Hollanders, principally fathers and mothers, come in from the country-side round about, to bid farewell to their sons, who were going in the emigrant ship to seek their fortunes in a strange

## 118 Gospel Seed for Busy Sowers

land. I could not understand a word they said ; I had not seen them before ; but I knew what it meant, as I saw the farewell embrace, and the kisses of parting loved ones."

**Therefore.**—Speaking of Paul's writings, a poor but intelligent Christian once said to Rev. Charles Garrett, "There is much in them that I don't understand. I often feel perplexed to know what he means ; but whenever I come to a 'therefore' I get a blessing."

**Tribulation.**—An aged couple, who greatly glorified God by their consistent lives, were asked, "And have you never had any clouds?" "Clouds," said the old woman, "why, yes ; else where would all the blessed showers come from?"

**Trials.**—Many a promise is written in sympathetic ink, which cannot be read until the fire of trouble brings out the characters. If we be Christians, affliction must be our coat, and persecution our livery. If there be no enemy, no fight ; if no fight, no victory ; if no victory, no crown.

**True Riches** (Matthew vi. 19).—No man can tell whether he is rich or poor by turning to his ledger or bankers' pass book. It is the *heart* that makes a man rich. He is rich or poor, according to what he *is*, not according to what he *has*. Seeing a man is more happy that hath nothing to lose than he that loseth that which he hath, we should neither hope for riches nor fear poverty.

**Union, Influence of.**—Separate the atoms which make the hammer, and each would fall on the stone as a snowflake ; but welded into one, and wielded by the firm arm of the quarryman, it will break the massive rock asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain ; but in their united body they would quench the fires of Vesuvius.

**Up and Doing.**—Epaminondas, before going into battle with the Lacedemonians, sat down to rest for a few moments, when his seat fell under him. "That," quoth the soldiers, "bodes no good." "Nay," answered their leader, with happy presence of mind, "it is an intimation

to me that I have no business to be sitting here when I should be leading you against the enemy."

**Way to Heaven, The.**—Bishop Wilberforce, once standing on a country railway platform waiting for a train, was accosted by a farmer (who had dined rather too well), and asked, "My lord, can you tell me the shortest way from here to heaven?" "Oh yes, my friend," replied the bishop: "*turn to the right and keep straight on.*"

**Zeal for Christian Workers.**—Sportsmen must not stop at home and wait for the birds to come and be shot at; neither must fishermen throw their nets inside their boats and hope to take many fish. Traders *go* to the markets; they follow their customers; and go out *after* business, if it will not come to them; and so must we.

*Spurgeon.*

## Points that tell

Where grows the golden grain? Where faith? Where sympathy? In a furrow cut by pain.

Paul was a man of grit, grace, and go.

The soul of all improvement is the improvement of the soul.

The shepherd puts the sheep upon his shoulder and returns rejoicing; he does not drive it toward home and follow chiding.

Christian Missions started with 120 despised Galileans. Now there are 120,000,000 of Protestants, who have in their power nearly all the resources of the world.

Not "success," but "fidelity." It is not "successful," but "good and faithful" servants that our Lord commends.

Time, that weakens everything else, adds new strength to evil habits.

"Beautiful feet are those that go  
On kindly ministries to and fro—  
Down the lowliest ways, if God wills it so."

Grace groweth best in winter.

The man who conquers himself fights a battle which is watched from heaven.

The school of experience is not a free school. We have to pay for our own tuition.

**Public Speaking, Qualities essential to.**—Sincerity, disinterestedness, moral courage, lucidity, and geniality.

God writes with a pen that never blots, and speaks with a tongue that never slips, and acts with a hand that never fails.

To be really right, we must be *upright*, *downright*, and *out* right.

**Manliness.**—The secret of real *manliness* is true *Godliness*.

The lamps of the Temple should never burn the oil of the world.

You can use money as a passport to everywhere except heaven, and as an universal provider of everything except happiness.

Not place, but grace, makes the useful man.

Selfishness is a little world inhabited by one man.

Praying is to the soul what breathing is to the body.

**Future in Obscurity.**—"If we are to live after death, why don't we have some certain knowledge of it?" asked a sceptic of a clergyman. "Why did you not have some knowledge of the world before you came into it?" was the ready reply.

**Thought, A Beautiful.**—In some of the great halls of Europe may be seen pictures, not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these *little pieces*, and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass, or marble; but, with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and glass, that might be trodden under foot unnoticed, and is making of them His great masterpiece.

*Bishop Simpson.*

### Messages from J. R. Miller.

God has a plan—a purpose for each life. No immortal soul ever came by accident into this world, and none ever came without a mission.

The people who shut their doors on Christ always shut out great blessings. Those who open to Him, let all heaven's love and joy into their lives.

God makes no mistakes in planting people in this world. So, whatever our circumstances may be, it is possible for us to live a godly life.

All our study about Christ will do us no good if we do not take Him as our own personal Saviour. When we can say of Him, "He is my Saviour," all life is bright and full of joy for us.

Our refuge is in the very heart of God; and no mother's bosom was ever so warm a nest for her own child, as in the divine mercy, for all who find refuge in it.

True greatness is in the character; never in the circumstances. No matter about wearing a crown, make sure that you have a head worthy of wearing a crown.

God is love! Wherever the Gospel goes to-day, it breathes the same loving message. God does not hate us; He loves us with a love, tender and everlasting.

Jesus means Saviour. None of His names can be sweeter than this. It is enshrined in every Christian heart. This is the name that brings hope into our souls.

Repentance must always come before forgiveness and peace. Jesus did not come to save us merely from sin's penalties. He came to save us from the sins themselves.

We have just as much religion as we get into our week-day life, and not a whit more. Whatever we do, even to eating and drinking, we should do it in the name of the Lord Jesus.

We may expect to endure temptation in this world. Temptations resisted always bring new strength. Victorious struggle prepares us for helping others in their temptations.

Christ is our example in all things. He used His Bible as a quiver, and He drew from it the sharp arrows which He hurled so successfully against His opponent.

We should never ask questions, nor make suggestions, when Jesus has spoken; the one thing for us is obedience. We should never ask what the consequences may be—we are simply to obey.

Christ takes into His confidence those who serve Him; calls them no more servants, but friends. If we would see Christ's power and glory, we must enter heartily into His service.



## Gospel Seed for Busy Sowers 123

Wherever the Gospel goes, wonderful change is wrought. The desert is made to blossom like a garden. There is a life in Christianity which quickens and transforms whatever it touches.

When we are united to Christ, our weakness to His strength, our emptiness to His fullness—for all our need there flows to us from Him a supply adequate to our want.

God does not pay His reapers in gold and silver, but in life—life eternal. Those who work in God's harvest-field may not grow rich in men's eyes; but they grow into richer, riper, holier, spiritual blessedness.

Character is bounded on the north by sobriety; on the east by integrity; on the west by industry; and on the south by gentleness.

### An Alphabet worth remembering.

A grey morn may have a golden noon.  
Better be a poor saint than a rich sinner.  
Christ bore our curse, and we may well bear His cross.  
Dull listeners think the sermon dull.  
Eavesdroppers hear what they'd like to forget.  
First degree in God's college: B. A.—Born Again.  
God's bounty knows no bounds.  
Holiness is beauty as well as duty.  
It's good following where Christ leads.  
Judge not the workman till the work is done.  
Keep the Sabbath holy; it is none too long with its service.  
Little children can trust a great Saviour.  
Many rob God who fear to rob men.  
None but the holy are truly happy.  
Only God can change black into white.  
Prayer begins as a beggar, but ends as a prince.  
Quick in holy things, for flying time has lightning wings.  
Religion without Christ is a lamp without oil.  
Some sermon-hearers weep; others, alas! sleep.  
There's a present-day Saviour for present-day sinners.  
Use the world by making it thy servant.  
Virtues without faith are whitewashed sins.  
What God commands He commends.  
Xpect much from the Creator, and little from the creature.

You can be an honest man and not be a Christian ; but  
you cannot be a Christian and not be an honest man.  
Zeal without knowledge is fire without light ; and knowl-  
edge without zeal is light without fire.

*Collected from John Ploughman's Almanac.*

**Our Lord and Master.**

O Lord and Master of us all,  
Whate'er our name or sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine :  
We faintly hear, we dimly see,  
In differing phrase we pray ;  
But dim or clear, we own in Thee  
The Light, the Truth, the Way.

# Index of Texts

## OLD TESTAMENT

GENESIS.	PAGE	PSALMS.	PAGE	PROVERBS.	PAGE
i. 16.....	86	xxii. 1-6.....	66	xxiv. 3, 4.....	36
ii. 3-16.....	101	lvii. 7, 8.....	48	xxiv. 11, 12.....	100
EXODUS.		lxiii. 7.....	62	xxxi. 4.....	105
xx. 1-17.....	56	lxiii. 7.....	63	ECCLESIASTES.	
LEVITICUS.		lxv. 9-13.....	33	x. 2.....	34
ii. 7.....	84	lxxii. 6.....	49	ISAIAH.	
DEUTERONOMY.		lxxii. 16.....	33	xi. 6.....	88
xvi. 13.....	38	lxxii. 17-19.....	64	xxviii. 1, 3, 7.....	105
xxi. 20, 21.....	106	cv. —.....	47	xlii. 3.....	15
JOSHUA.		cxix. 105.....	86	xlii. 25.....	75
xxiv. 15.....	16	cxix. 105.....	13	lix. 19.....	24
1 SAMUEL.		cxxvii. 4.....	82	JEREMIAH.	
iii. 9.....	90	cxxxix. 7.....	26	i. 19.....	38
xxv. 36.....	106	cxxxix. 14.....	84	DANIEL.	
1 KINGS.		PROVERBS.		v. 1, 4, 5.....	106
xii. 8.....	88	ii. 20.....	58	HABAKKUK.	
xviii. 20, 21.....	38	iv. 14.....	58	ii. 15.....	105
2 KINGS.		iv. 23.....	85	MICAH.	
v. —.....	43	x. 18.....	50	vii. 3.....	72
ix. 32.....	89	xii. 18.....	91	NAHUM.	
2 CHRONICLES.		xx. 1.....	106	i. 10.....	106
xxiv. 4-13.....	69	xxi. 17.....	105		
		xxiii. 21.....	105		
		xxiii. 29-32.....	106		
		xxiii. 29-35.....	107		

## NEW TESTAMENT

MATTHEW.	MATTHEW.	MATTHEW.
i. 21..... 39	ix. 36-38..... 95	xli. 30..... 44
v. 14..... 19	x. 16-20..... 74	xviii. 1-14..... 82
vi. 19.....109, 118	xi. 28-30..... 23	xviii. 14..... 85
vii. 7..... 13	xi. 29, 30..... 78	xxii. 34-40..... 42

MARK.	PAGE	JOHN.	PAGE	EPHESIANS.	PAGE
ii. 1-12.....	45	xii. 21.....	89	iii. 19.....	16
iv. 28.....	50	xiv. 3-30.....	64	iv. 32.....	30
v. 6-13.....	23	xiv. 23-31.....	66	v. 15.....	71
x. 29.....	54	xiv. 27.....	47	v. 18.....	106
xiii. 37.....	91	xvii. 15.....	18	vi. 10-20.....	75
xiv. 7.....	47				
xiv. 54.....	46	ACTS.		PHILIPPIANS.	
xv. 22.....	22	viii. 5-25.....	48	iii. 8, 9.....	57
xvi. 14-20.....	17	xii. 1-11.....	35	iii. 13, 14.....	18
xvi. 19, 20.....	13	xvi. 30-34.....	21		
		xxviii. 1-10.....	74	1 TIMOTHY.	
LUKE.				vi. 11-16.....	76
ii. 52.....	81				
iv. 4.....	61	ROMANS.		2 TIMOTHY.	
iv. 16-22.....	41	i. 16.....	45, 77	ii. 3.....	29
viii. 11.....	43	viii. 18.....	53		
viii. 48.....	76			TITUS.	
ix. 57-60.....	56	1 CORINTHIANS.		i. 8; ii. 2.....	105
xiv. 16, 17.....	51	i. 26.....	19		
xiv. 17.....	20	ii. —.....	53	JAMES.	
xv. 1-10.....	18	ii. 14.....	80	i. 12.....	76, 104
xv. —.....	40	vi. 10.....	106	iii. 2-10.....	56
xv. 3-7.....	41	viii. 13.....	106	iv. 2, 3.....	80
xv. 17.....	49	xi. 23-32.....	41	v. 7-11.....	37
xvi. 2.....	52	xi. 25.....	105		
xvii. 17.....	54	xii. 46.....	24	1 PETER.	
xxii. 19.....	55	xiii. 13.....	31	ii. 9.....	28
xxii. 41-44.....	17	xiii. 13.....	77	ii. 25.....	85
xxli. 54-62.....	47				
xxiv. 29-49.....	64	2 CORINTHIANS.		2 PETER.	
xxiv. 50-53.....	13	i. 20.....	28	i. 6.....	106
		vi. 1.....	21	iii. 18.....	32
JOHN.					
iii. 3.....	30	GALATIANS.		1 JOHN.	
iii. 14.....	15	v. 22.....	26	i. 5.....	27
iii. 16.....	79	v. 23.....	106	iv. 11.....	27
iii. 16.....	29	vi. 7, 8.....	51		
vi. 35.....	35	vi. 9.....	78	REVELATION.	
ix. 4.....	63			i. 18.....	61
				iii. 22.....	76
				vii. 9-17.....	57



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